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Berkeley, Calif.

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MAY 1931

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OUR MAY NUMBER

gives the reader a bit of old Mexico, with a reminder that our neighbors on the south are still at work evolving, in accordance with their genius.

Dr. King, pastor of Community Church, Miami Beach, Florida, shares with us some convictions born of a study of the field at first hand.

Dr. Rawlinson, Editor of *The Chinese Recorder*, Shanghai, and Robert McClure of Foochow are too well known to need an introduction.

In place of our new section *Administrative Items* we print a statement by the Executive Vice-President on a matter of vital importance.

Much of our space is given to eulogies due to some great losses sustained by the Board in common with many mourning friends in America and China.

The section on *The Christian Church and Foreign Missions*, which has been conducted since the union of the two denominations, ceases with this number. Both Dr. Minton and the Editor, however, will do all within their power to keep the Christian Churches in close touch with the fields and missionaries of greatest interest to that group—until that time comes when all the work and all the workers of this common foreign missionary society are as much Christian as they have been Congregational. To this end THE MISSIONARY HERALD will most gratefully receive whatever assistance the Christian churches and their missionaries may wish to give.

Next month we shall present one of our best offset covers. The number itself will be a sort of Seattle number, special emphasis being placed upon the foreign projects of those states composing the "Old Oregon Country." It will be well seasoned with salt for the Seminars that feature the National Council meetings. Incidentally, it will contain a new feature—a television section—in Miss Cushing's department.

For extra copies of this unusual number apply early to Harvey L. Meeken, 14 Beacon Street, Boston, enclosing ten cents in stamps for each copy ordered.

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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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A Famous View of Mexico City and Paseo de la Reforma from Chapultepec Castle

PROTESTANTISM IN MEXICO

By ELISHA A. KING

THERE are at least seventeen Protestant organizations at work in Mexico. The American Baptist Home Missionary Society entered Mexico in 1861. The American Friends Board of Foreign Missions and the Domestic and Foreign Missionary Society of the Protestant Episcopal Church began their operations in 1870. The Presbyterian (U. S. A.), the Methodist Episcopal (South) and the American Board (Congregational) entered in 1872. The Presbyterian Church South entered in 1874. The American Bible Society began its activities in 1878 and the International Committee of the Y. M. C. A. started its work in 1902. The Southern Baptist Society did not enter until 1880. The Christian (Disciples) Woman's Board of Misions began work in 1895. Other denominations, such as the Seventh Day Adventists, The Nazarenes, and the Church of God, also carry on missionary work.

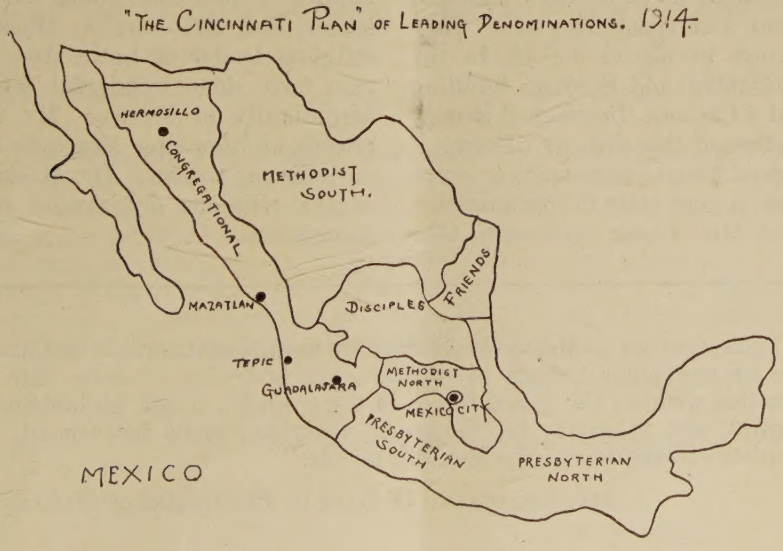
At first the missionaries carried on their activities anywhere they pleased, but a time came when it was felt by many of the leaders that there ought to be some better way of carrying on Protestant missions in Mexico. Consequently, there was a conference of denominational leaders held in Cincinnati in 1914 at which time it was agreed to divide Mexico among the Congregationalists, Presbyterians, Methodist Episcopal (South) and Methodist Episcopal (North) and the Disciples and Friends. The other denominations decided to go their own way and locate where they pleased. Rev. Clarence A. Neff, of Guadalajara, whom I met in Mexico, says, "The plan has worked well so far as the denominations accepting it have been concerned."

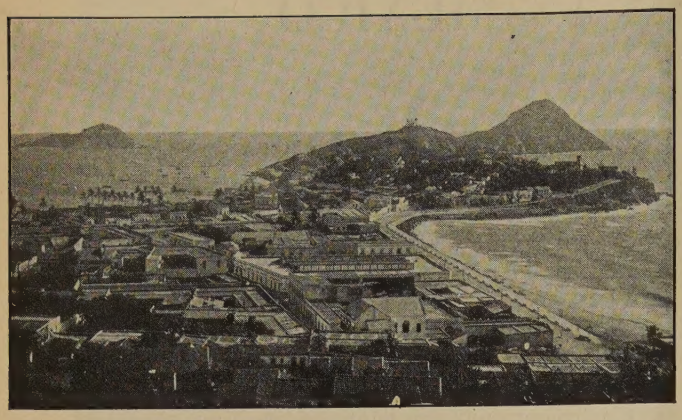
CO-OPERATIVE UNDERTAKINGS

One of the most interesting Protestant developments is the Union Theological Seminary organized in Mexico City in 1917 with Dr. John Howland, a Congregational minister, as its first president. He held this position for ten years until he retired from active ministerial service. Professor Harry P. Leach, representing the Congregationalists on the faculty, says the Union Seminary is the result of the efforts of the Committee on Coöperation in Latin America.

Another interesting development of this co-operative plan is the Union Evangelical Church located near the Seminary. It was originally made up of Methodists, Presbyterians, and Congregationalists, but now there are other denominations represented. Anyone from the States may join this American church by bringing a letter of recommendation without disturbing his active membership at home. I attended services here three times and found it a refreshing spiritual experience.

There is another coöperative Protestant organization near these two union institutions, namely, The Young Men's Christian Association. This was started twenty-eight years ago and has become a very large and influential Christian force in Mexico City especially, and even throughout the Republic.





THE HILL AT MAZATLAN

The Association has over 4000 paid-up members and is modern in every respect. It has had a large influence in shaping Mexico's new recreational development. It has had a considerable good influence upon the lives of present-day Mexican leaders who have been members of the Association.

CONGREGATIONAL WORK

The work of the Congregationalists in Guadalajara deserves special mention. Aside from the church there are two good schools for boys and girls, viz: Colegio Internacional (coeducational high school) and Instituto Colon (coeducational elementary school). Let me say also that we have Colegio-el-Pacifico (a coeducational elementary and high school) in Mazatlan, and The Instituto Corona (coeducational elementary and high school) at Hermosillo. There are about 250 students in the Guadalajara schools.

One of the most interesting by-products of that work is an English literary club started by Mr. Neff in 1927. This is made up of Mexican men and women who can read and speak English. They meet Sunday mornings at eleven o'clock in the State Museum, a delightful old Spanish building that formerly housed a Catholic Theological Seminary. To the first meeting of this club, or "Forum," came over one hundred people representing seven different nationalities. A year after the organization of the club, Mr. and Mrs. Leach arrived to take charge of the Colegio Internacional. Mr. Leach cooperated with Mr. Neff in carrying on the work of this club. Every Sunday morning some specially chosen speaker addresses the club on cultural or religious themes. Both of our missionaries speak often and have a chance to guide the thoughts of these people who are earnestly seeking truth. Mr. Leach tells me that he expects to organize the same kind of a club in Mexico City.

In the course of time, as Congregational work increased, the American Board gave to the Southern California Conference the administration of all Congregational work in Mexico (which is confined to the West Coast according to the Cincinnati plan). The Union Seminary in Mexico, or that part for which Congregationalists are responsible, is still under the supervision of the American Board at Boston.

PROTESTANT STATISTICS

It is very difficult to secure accurate statistics as to how many Protestants there are in Mexico. I heard one lecturer say that there are 94,000, but my missionary friends tell me there are not over 50,000 of whom 18,000 are Presbyterians, 15,000 Methodists and 700 Congregationalists. The balance is divided among numerous other denominations. Very likely there are 50,000 actual church members and a very large constituency of interested people.

The methods of work used are evangelistic preaching, church services, Sunday schools, day schools, industrial schools, higher educational institutions, social settlement work, hospitals and dispensaries, and, of course, the diversified activities of the Y.M.C.A. and the Y.W.C.A. In connection with the former I should like to call attention to the very effective religious activities of Julio Navarro Monzo, a brilliant South American Association leader, and Dr. John A. Mackay, an outstanding religious leader of Latin America. Both of these men have done wonderful service for Protestant Christianity in Mexico. Mr. Monzo draws great crowds of inquiring Mexicans whenever he speaks on religious themes. Dr. Mackay is now in charge of the religious department of the Mexico City Association.

"Protestantism in Mexico is not fighting to impose its creeds on Catholicism or any other branch of religion, but is trying to enter into cooperation with all the living forces in the country, social, philanthropic, cultural, and religious, for the moral elevation, social betterment, and complete redemption of the Mexican people."

REV. VICTORIANO D. BAEZ in *The Genius of Mexico.*

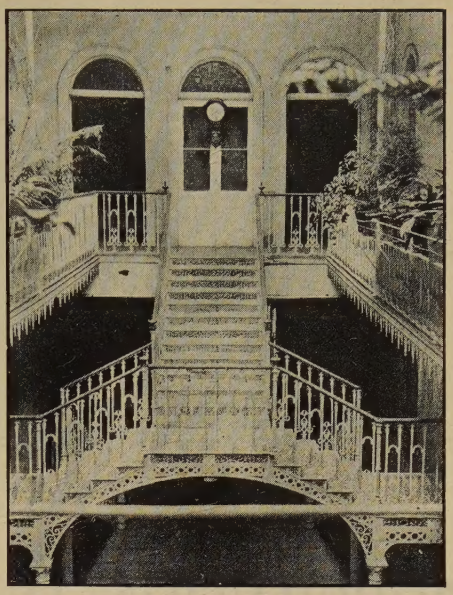
In this connection I would like to mention Charles J. Ewald of the International Committee of the Y.M.C.A. whose guidance of Latin America's new interest in religion is remarkable. I met him in Mexico City and listened to his interesting plan for international Christian coöperation.

PROTESTANT DEMONSTRATIONS

The first Sunday evening I was in Mexico I attended the closing session of the Annual Conference of Protestant Churches in Mexico, held in one of the large Methodist churches in Mexico City. The hall was crowded with eager people, the large chorus choir was made up of bright young people and all through the house I saw many young men who seemed to be intensely interested. It was a great demonstration of the strength of Protestant Christianity in Mexico.

One day while in Mexico City I attended a noon luncheon conference where a group of missionaries of different denominations and American clergymen discussed the aims of mission work in Mexico. This was one of the most interesting meetings I attended. While some of the missionaries seem to think they are there to make converts to their denominational standards, and while a few think they ought to convert Catholics into Protestants, I had the feeling that most of the workers think that they are in Mexico to help men and women into a saving knowledge of Jesus Christ regardless of their church affiliations. This is a wholesome conception of our work. I am quite sure that our Congregational men are leaders in this broader movement.

In closing this brief story I wish to call special attention to the Union Theological Seminary. I visited it several times and studied it quite closely. I found its curriculum as comprehensive as that of any seminary anywhere, its professors able and efficient, its students alert and attractive. I was surprised to find such a fine library as I saw there. I attended a meeting of the official board and listened to the discussion of the plan to build a new campus at an estimated cost of $125,000. I believe the Seminary ought to expand. It needs better quarters, and deserves to have them, for this seminary, I think, is a key to future success in cooperative Christian work in Mexico. It was in this Seminary that representatives of the Methodist churches North and South signed the papers that changed these two great denominations into the Methodist Episcopal Church of Mexico. I have returned from my visit with a great enthusiasm for all the Christian movements that are working for a greater and better nation. Protestantism has a distinctive place in Mexican life.



Staircase Inside Union Theological Seminary, Mexico City

"The Revolution, then, is the most important living force in Mexico. One must keep it in mind as one describes the land problem, or justifies the labor unions, or explains the separation of the Church and State, or talks about nationalizing the natural resources of the country. For the Revolution is a fundamental force in Mexico; it exists in the core of the country, in the hearts of the people. It is to be found in our paintings, in our songs, in our churches, in our poetry. . . . With the Revolution, our greatest force, we have discovered ourselves."

Ramon Beteta in *The Genius of Mexico.*

FUKIEN'S FACULTY AND OFFICERS

President Lin is seated fourth from the left. Mrs. Lin is second from the right, next to Mrs. Beach.

COOPERATION IN CHRISTIAN EDUCATION

As Instanced by The Union University at Foochow

BY ROBERT WILLIAM McCLURE

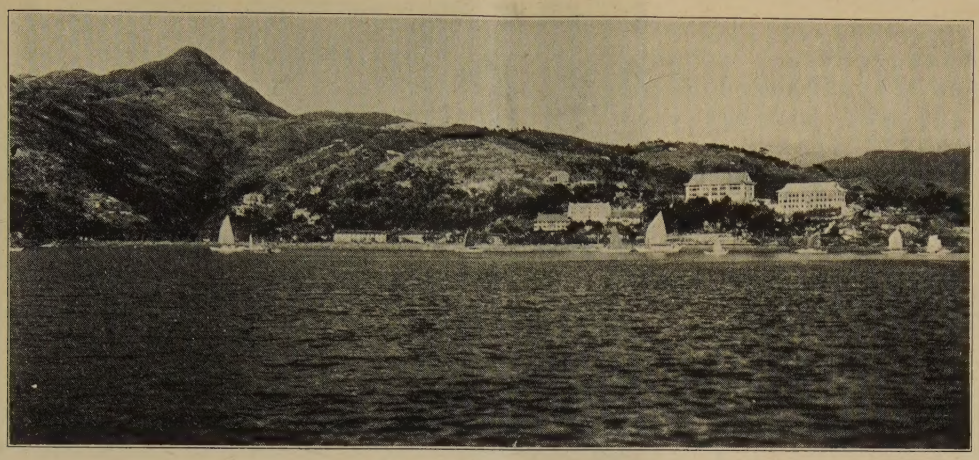
IN these stirring days China is trying to break away from her individualism and to enlist her people in larger loyalties. Missionary societies working in China can help this movement and meet one of the most serious objections of the anti-Christians by joining in enterprises that educate Chinese youth in aspects of Christian truth broader than any single denomination can present.

PRESIDENT C. J. LIN

Fukien Christian University is doing just this, and has been doing it during the fifteen years since four junior colleges in South Fukien under the Methodist Episcopal Society, the Dutch Reformed, and the American Board, that were too expensive, that duplicated each other, that held the students within denominational boundaries, that prevented their missions from building up institutions of real college grade, were reduced to high school grade and united in a policy of higher education.

Mr. T. Z. Koo, for one, has borne witness to its success. "I am deeply impressed," he wrote to President Lin, "by the fine spirit prevailing on the University campus. With no intention to flatter, I think I can truly say that I found in Fukien Christian University a normal and healthy religious atmosphere. So I say, struggle on. By word and deed, you are exercising a fine influence over the students in the formation of character."

President Lin is largely responsible for this success, as may be guessed from Mr. Koo's testimony. I also wish to bear testimony. I have worked side by side with him on the administrative staff. I know of no one who has more thoroughly adopted the Christian way of life or who is better qualified to teach it to others. After the disrupting experiences of 1927 and the loss of our big dormitory by fire at the hands of the young radicals, President Lin at great personal risk set about the task of reconstruction with a patience and faith that put new courage into the hearts of all the Christian workers



FROM ACROSS THE MIN

A view of Fukien Union University and its setting.

around Foochow. The student body has been built up again into a loyal group of one hundred and forty. The Chinese section of the faculty has been greatly strengthened; its members live on the campus with their families, and no line of division is to be seen between them and the foreign members of the staff. The burned building has been replaced, another new dormitory has been given by a military leader, three new residences have been added, and many minor improvements made.

Our fifteenth anniversary was celebrated by a telegram from the Nanking Government, informing us that our application for registration had been accepted and that we were now fully recognized by the Nationalist Government. Our diplomas are all signed by the Regents' Board in New York. Our teaching and classroom equipment is sufficient to care for at least two hundred and fifty students, but, lacking dormitory room, we must keep our enrollment down until such time as friends of the University come to our relief. We need now two more dormitory units which at the present rate of exchange can be built for about $3,500 each: about $100 a student.

Next on the program: coeducation. From all sides comes to us the demand for a plan of coeducation. Today the young men of China prefer educated women as life partners and companions. They are no longer satisfied to have just mothers for their children: the mothers must be trained. The present generation of young people in China is having to learn how to live, work, and play in happy and healthy sex relationships and social intercourse. The University is planning to meet this new demand as soon as money for a girls' dormitory and the salary of a dean of women is in hand: about $25,000 would make possible this new venture.

THE GARDINER HALE MEMORIAL OR ARTS HALL, FUKIEN UNIVERSITY

DR. EDWARD FIELD PARSONS

By MARK H. WARD, M.D.

His Last Picture

Dr. Edward Parsons of North China, with Mrs. Parsons, John Tucker, Lynn Edward, and Sylvia, was "snapped" just before his fatal illness. He ever enjoyed living—and doubtless does now.

DR. EDWARD FIELD PARSONS was born in North Amherst, Massachusetts, on November 25, 1897. He attended the public schools of Amherst, spent three years at the Massachusetts Agricultural College, graduated from the University of Michigan Medical School with the degree of M.D. in 1922, and took two years of training in hospitals at Springfield, Massachusetts, Providence, Rhode Island, and White Plains, New York. He was appointed a medical missionary to North China, under the American Board, in December, 1924, and sailed in February, 1925. He served at Tehchow, Lintsing, Tientsin, and Tunghsien. He died of pneumonia in Peiping on March 8, 1931 and a memorial service was held March 13 at Tunghsien.

One cannot understand the unusual spiritual fruition in the life of Dr. Parsons unless one appreciates the wonderful Christian home out of which he came. His father's family has in the past produced several missionaries, one of them the late Dr. George Raynolds of Turkey. His mother and father were devout Christians, consecrated to the work of the church.

Although Dr. Parsons spent only six years in active missionary service, his life will bear fruit, not only in North China among the people for whom he sacrificed it, but here in the homeland among those with whom he was associated during his preparation and training.

Those who knew him during those formative years, as he grew up in a beautiful New England village there in the upper Connecticut Valley, were impressed with his wonderful spirit of friendship. "Courageous, clean as a hound's tooth, hard working and thorough, a typical New England boy," is one of the many tributes paid him by a friend. His classmates in the schools of Amherst and those who knew him in Massachusetts Agricultural College all speak of his sterling worth as a loyal friend and splendid student. It was in college that he caught the vision of foreign service and as a student volunteer he took an active part in keeping the challenge of this service before the minds of the student body. During his four years at Ann Arbor, he served as superintendent of the Sunday school in a small church, his Christian spirit and influence attracting many young people who had gradually lost their interest in religious affairs. His associates in the profession, in the medical school, and in the hospitals where he served recognized not only his definite ability for his chosen work but were attracted by his personal upright character and virile manhood to the challenge of medical service on the foreign field.

Although, during his years of active service in North China, there were special reasons for discouragement, his genial spirit overcame many obstacles and endeared him to all his associates, both American and Chinese. His letters from the field always spoke enthusiastically of the wonderful opportunity that was his in administering to the needs, both of body and spirit, of those about him. He was a great help to his missionary associates by his direct insight into their often difficult health problems. His magnetic personality called forth their respect and confidence. His reports to the home office indicated a deep appreciation of the personal issues which each individual was facing, but even more characteristic of his life was the esprit de corps which developed between Dr. Parsons, a foreign doctor, and his Chinese associates. In one of his letters he writes of the great problem arising there on the mission field due to the changing personalities as the result

of the acceptance of Christ as Lord and Master and, therefore, of the great need in one's own character of self-effacement, "so that one's life will bring out the best in others—a humbling reflection," he adds. He gave of his best in order that those about him might succeed. "It is the man and not his color" that counts in the Christian faith.

Dr. Parsons devoted himself conscientiously to the administrative side of the missionary hospital work, yet never lost sight of the personal relationships with the members of his staff and with the humblest sufferers. They all looked to him as a friend and an older brother. Many a poor Chinese village has been opened to the Christian message through the healing touch of his daily life among his patients.

Dr. Parsons was intensely interested in the beginning of child welfare work and wrote enthusiastically of plans for the establishment of baby clinics throughout North China. He was also very eager to make a beginning in the establishment of a tuberculosis hospital or sanitarium to combat that terrible scourge in China from which the children suffer most of all. Although it seemed an impossible task to conquer and drive out this disease, he had the faith to start this project in a small building formerly used as a chicken-house, close to the Tunghsien Hospital. How enthusiastically he reported the record of one of those patients gaining eight and one-half pounds in one week!

Through his wonderful home life with Mrs. Marion Tucker Parsons and their three children (John, Lynn, and Sylvia), he preached the gospel of love and friendship for all mankind. Such a home "by the side of the road" presents Christ more effectively than speech ever can.

Six years is indeed a short time as we think of the life of our own planet and the centuries upon centuries in which the human race has had a history, but the value of the imprint of a life of a servant of our Lord and Master, as exemplified in the ministry of healing in a needy land, such as China, cannot be fully estimated by our finite minds. We, as a group, have been associated with him in the different periods of his earthly life, but our Father in heaven has known him more truly during these years and can evaluate his life much better than we. Our Lord and Savior has truly said "Wherefore by their fruits ye shall know them" and it can indeed be said of Dr. Edward F. Parsons that his was a "good tree that bore good fruit." We must go on into the years ahead inspired by his life that we, also, may "bear good fruit."

OUT OF THE DOLDRUMS

Thoughts on Christianity in China

By FRANK RAWLINSON

CHIANG'S entrance into the Methodist church is accepted with cautious approval. Those who are closest to him deem him sincere in taking this step. One cannot envisage any political advantage to him therein; rather the reverse. One must at least recognize that at such a time it called for courage. Its effect on the Christian movement is not apparent. His adherence does, it is true, make it a little more difficult for the critics of Christianity and religion. It has not, so far as I have heard, modified the attitude of government educators towards the relation of religion to education.

The work and position of the church has somewhat improved. Evangelistic work is being pushed, in many places, with more vigor and success than has been true for some time: people are quite willing to listen to the Christian message. Such Christian schools as are open seem to be full of students even though the problem of religious instruction in them is still an unsettled issue: government forces do not seem, at the moment, as aggressive as formerly. Two foreign visitors have helped stir the church: A Korean who conducted evangelistic work in Chefoo; and Kagawa, who recently led a retreat of Chinese and Western Christians in Shanghai. The latter presented a scheme of socializing evangelism.

Evangelistic work is being noticeably socialized in that it is being linked up with mass education, village improvement, home betterment, etc. Attempts are also being made through the Committee of the National Christian Council to improve industrial and social conditions. It is setting up for the near future a conference which is to take as its main topic the "Livelihood of the People," thus linking up Christian effort with one of the fundamentals of the "Three People's Principles"; participants will not be confined to actual members of Christian organizations. In this way the Christian movement is striving to gear somewhat into the New China.

The laymen's enquiry is the outstanding fact in our present situation. It is being supplemented by a study of religious education problems in the home and church under the auspices of the World's

Sunday School Association. Then, Dr. Butterfield is looking into the rural situation and Dr. Tawney is also scrutinizing the industrial and economic situation for the Institute of Pacific Relations. This reminds me that the next meeting of this Institute will be in China and will probably concentrate on economic rather than political problems, though the two are naturally closely intertwined. It is also again to consider religious problems as linked up with those of cultural relations within the field of the Institute. I feel that all this study means a new articulation of Christian effort in the end, both at home and abroad.

The mind of Chinese Christian intelligentsia is becoming sharpened, I note, as to certain aspects of Christianity which they do not readily understand. They are talking quite frankly. Among them I notice three trends: A tendency to quietism; a contrasting tendency to social expressionism—the realization of spiritual values in and through social betterment; uncertainty about Christian dogmas and Christological ideas—several articles I have seen lately focus attention upon those elements in Christian thought which do not readily gear into their own inherited ideas.

We seem to be headed in a new direction, although, taken by and large, the Chinese Christians do not show any adequate evangelistic urge. One is impressed with the many reconstructive schemes being advanced, and by the numerous efforts to actually reconstruct life in China. These latter are, of course, utterly inadequate to China's needs, and the former are often only paper schemes. Yet paper schemes sometimes do show what people want even though they do not always reveal how they may get it. At least, we may say Christianity in China is moving out of the doldrums of the last few years.

W. W. MILLS: AN APPRECIATION

By JAMES L. BARTON

WILLIAM WEBSTER MILLS, in commercial and business circles in Ohio and far outside, was generally known and will be remembered as a successful man of business, chiefly in the department of banking. From 1874 until his death, commerce and banking commanded his chief attention. From 1887 he was the president of the National Bank of Marietta, Ohio, the town in which he was born and where his life work ended. Men will point to his record and say, "Mr. Mills was an honored and a successful man of business."

To us who have known him in other and wider relations, he was more than a man of business, a banker honored and trusted; he was a man with sympathies as broad as the human race, and interested in every worthy enterprise that had for its object the betterment of mankind. The missionary organizations of the Church early found in him a loyal supporter, both through substantial gifts and personal service. He found time to attend meetings of the national missionary societies and was soon drafted into service upon important boards and committees. He was early made a corporate member of the American Board of Commissioners for Foreign Missions, and was an auditor of that organization at the time of his death. He served other boards of the Church in various capacities and always with distinguished ability and devotion. I distinctly recall when, prior to the opening session of the annual meetings of the American Board, the president of the Board was preparing the list of the Business Committee, one of the most important committees of any meeting, he frequently asked, "Is Mr. Mills here, or is he coming?" When informed that he had signified his purpose to be present, the president, with keen satisfaction, wrote his name as a member and frequently as chairman of that committee. It was widely known that any committee upon which Mr. Mills served would attend to its duties and that its report would be sane and constructive.

His sympathies were sensitive and unfailing. Missionaries knew that in him they would find an intelligent and patient auditor as they unfolded the needs and opportunities of their work. Many a missionary from some remote foreign field has reported to his secretary the encouragement he had received from an interview with Mr. Mills, even though his request for financial aid had been granted only in part or maybe not at all. Had he given to all who approached him what was asked, he would have speedily exhausted his resources, but he never failed to give of his sympathy and to strengthen by his own courageous faith.

His home life was unique. He and Miss Betsey Gates, who became his wife in 1875, were children together in Marietta. They always attended public functions together. This became to them almost a ritual of their united life. At any church or mission board gathering held anywhere, if one was present it was a foregone conclusion that the other one was not far away. They were never separated.

Mr. Mills told the writer soon after Mrs. Mills' death in 1920, that throughout their entire lives there had never risen between them any misunderstanding whatsoever; that they had always planned everything together, and had never failed to see alike.

Mr. Mills graduated from Marietta College in 1871. For a generation he has been one of its outstanding trustees and supporters. At the time of his death he was treasurer and secretary of the college which for all these years has had the benefit of his generous spirit and wise counsel. The college conferred upon him the honorary degree of Doctor of Laws in 1921.

There was one side of Mr. Mills which did not always appear to the public, but which characterized him to his friends and gave his personality a charm and power not common in men absorbed in business. This appeared only in his more intimate contacts. The writer has a letter from him written amid the perplexities and problems of the financial disturbance of this last winter, which is so intimate and encouraging that it is cherished as the self-revelation of a great generous heart that did not shrink from expressing itself to one who had no special claims upon him. Undoubtedly many others have received similar letters under different circumstances and all revealing the warm generous heart of Mr. Mills. He will be sorely missed, not only in business circles, but by thousands who have come to know him and to love him because of what he himself was.

HAPPY

By GRACE E. McCONNAUGHEY

"A child of the shining meadows
And a sister of the sky"

HAPPY REYNOLDS, the small daughter of Paul and Charlotte Reynolds, of Fenchow, Shansi, China, died just four days after her sixth birthday last June. A few days later her father wrote:

"We have no regrets. We have lived gloriously with her these six years. We have walked and talked and played and worked and prayed together, and she still belongs to all of us. She is sleeping looking away to the hills up which she used to scramble. Her little happy, dancing life goes on in ours."

I am sure there never was a child who thought less of what she was going to get on her birthdays and at Christmas times, and more of what she might share with others, and so it has seemed to some of her friends that we would like a living memorial to her out in Fenchow where she was born and lived her six lilting years, with the trust that something of her spirit may live on in the lives of the Chinese girls. It has been hoped that one thousand dollars could be secured and held by the American Board, known as the "Happy Reynolds Memorial Fund," and that the income from this fund may be divided annually between the Lydia Lord Davis School for Girls and the Children's Ward of the Fenchow Hospital.

If you desire to have a part in this memorial you may send your contributions to Miss Sally A. McDermott, 19 South LaSalle Street, Chicago, Illinois. She has consented to act as treasurer of the fund while it is being gathered. Checks should be made payable to The Happy Reynolds Memorial Fund.

"Eyes of light,
Buttercups for your hair,
Soft and fair.
Velvet touch
Like the closed
New-born bud of the rose.
Larkspur grace
Standing still
On the crest of a hill.
Mystery
Breathing sweet
With life's flowers at your feet."

Adelaide Hemingway

THE AMERICAN BOARD AND THE NEAR EAST FOUNDATION

By FRED FIELD GOODSELL

I HAVE been made keenly aware of certain questions which have arisen in the minds of some of our pastors and laymen concerning the relation between the work of the American Board in the Near East and the purpose and program of the Near East Foundation. It is my strong desire that no twilight area of misunderstanding should exist in this matter, and with the knowledge of officials, both of the Near East Foundation and of the American Board, I would offer the following explanation.

Everyone concerned knows that American Board missionaries in the Near East, since they began their work there in 1820, have been and are messengers of mercy to those in physical misery as well as heralds of a triumphant spiritual experience through Christ to all, irrespective of race, creed or economic status. Across the decades many crises of physical need have arisen and as frequently the American Board missionary has been the voice challenging the attention of Christian America.

An unprecedented crisis arose in connection with the World War—a war which as far as the Near East area was concerned did not cease until 1922. American Board missionaries, led by Secretary James L. Barton of Boston and Dr. W. W. Peet of Constantinople, treasurer of American Board Missions in the Near East, shared an intensified ministry to the non-combatant victims of war. Circumstances gave rise to what later became the Near East Relief, long and favorably known to our constituency in America. The Near East Relief was an organization chartered by Congress to meet a war emergency. It performed a veritable Herculean task, especially in caring for tens of thousands of war orphans. When the war emergency was well over, it seemed to the administrators of the Near East Relief that its charter should be surrendered and its work discontinued. It therefore ceased active campaigning for funds on June 30, 1929, with the exception of collecting outstanding pledges. As I have recently learned from Dr. Barton, the Near East Relief has taken steps which will enable it to bring its work overseas to a final close by 1934.

The aftermath of the war, however, has created a situation which, though it should not be called an emergency, challenges the constructive social efforts of an American organization prepared to deal with some of the major problems of social welfare in the Near East. It became a much debated question as to whether or not the Near East Relief should approve a successor to conserve the results of its work especially in rural areas. After an intensive survey conducted by experts entirely outside the Near East Relief organization, the Near East Foundation was incorporated on February 24, 1930. Its task on the field in no way conflicts with the work of the American Board nor of many other similar agencies in the Near East, but rather supplements them all.

The program of the Foundation is divided into four parts: health, welfare, instruction, and training for leadership. All its work will be of an intensely practical order. Farm schools will be featured. These will be maintained as demonstration centers, as the recently established school at Kavaja, Albania, where the Government shares both responsibility and expense with the Near East Foundation. The health work projects preventive as well as curative measures and through instruction in cleanliness, improved food, elimination of malarial swamps and general disease prevention, health standards will be advanced.

The Near East Mission of the American Board which has a long record of humanitarian as well as of spiritual service behind it, welcomes this new ally in the task of the spiritual and social regeneration of the Near East. The Near East Foundation does not claim to be a new missionary organization, but its motivation is emphatically Christian. It asserts its desire to avoid all duplication of missionary or other activities. Its establishment was a normal development growing out of the discovery of social conditions acquired during the outplacement of 132,000 children from the orphanages of the Near East Relief, and the opportunity of using these children as leaven for influencing the artisan and rural populations.

In its appeal for funds to carry on its work it does not propose to make general appeals to Congregational–Christian churches and Sunday schools. Its constituency, of course, is inclusive of, but much wider than, the people of our fellowship. In this matter I am authorized to quote Dr. Barclay Acheson, Executive Secretary of the Near East Foundation as follows:

"It is not our intention to put on popular campaigns, but rather to build up a strong and friendly constituency, beginning with the nucleus of those who already have expressed their interest and made contribution to the work. We are opposed

to high power propaganda and high cost campaigning, but propose to win and hold our friends in this country with the same sincerity which we have applied to our work overseas. It is our earnest desire not to deprive any missionary organizations, of their rightful income, but to coöperate in every possible way with agencies both abroad and at home."

The American Board would remind its friends that there are many calls upon the missionaries of its Near East mission for funds for lines of work which are precisely the nature of the work of the Near East Foundation and in no sense involving duplication. It would plead for gifts enabling it to continue this form of service to the suffering and underprivileged and benighted in its own Near East field. At the same time, in the spirit of cooperation, the American Board would take this opportunity to commend the Near East Foundation to individuals throughout America as an agency well worthy of generous support, and in this way and in other ways to encourage the Near East Foundation in the significant and constructive task which the Foundation is just beginning.

122nd ANNUAL MEETING OF THE BOARD

will be held at Seattle, Washington, on Friday, June 26, at 2 P.M.

The regular business meeting is from 2 to 3; the annual survey of the Board's work by the Executive Vice-President, from 3 to 3.30; and messages from several missionaries the rest of the afternoon.

One other session of the National Council meetings will be given over to inspirational addresses by foreign missionaries, namely, that on Tuesday evening, June 30, and also on Thursday evening, July 2, the American Board will supply a speaker.

The program of this Annual Meeting is in the hands of the Executive Vice-President, Rev. Fred Field Goodsell, D.D., 14 Beacon Street, Boston, Mass.

The matter of entertainment is in the hands of the local committee of the National Council meetings at Seattle. For details write to Rev. Lucius O. Baird, D.D., c/o Plymouth Congregational Church, Seattle, Washington.

THE FAMOUS SACRIFICIAL STONE

The polytheistic religion of the Aztecs was characterized by the worship of the sun and by human sacrifices. This drum-shaped stone has a small semi-spherical pit in the center of one face, with a drain running to the edge. On the face there is also a sun calendar. Around the side are fifteen groups of figures each with a conqueror and his captives.

SUGGESTED PLAN FOR A MEXICAN ARCHAEOLOGICAL MUSEUM

This plan represents a revival of ancient Aztec architecture and is similar in design to the Teocali, the Aztec Temple of Sacrifice, which was destroyed by the Spaniards when they rebuilt Mexico City after the conquest.

IS NOW THE PRIDE OF THE PEOPLE

THE STAIRS OF THE TEMPLE OF QUETGALCOATL

The Mexicans are taking new pride in the old architecture at San Juan Teotihuacan.

MEXICO IS A LAND OF CONTRASTS

© Galloway

A Scene in Mexico City

The cloth market near the President's palace in the capital.

© Galloway

A Country Scene in Mexico

An Indian family in front of their hut in the bush near Monterey.

IT TAKES ALL KINDS TO MAKE A NATION

IN the land below the Border there are the whites, or pure Spanish, and the Indians; also those who have more white blood than red, and those with more red than white; probably, too, there are some that might be called "fifty-fifty," though we have not yet heard of such, as most people in Mexico are predominantly Indian.

Then there are the northerners and the southerners. Moisés Sáenz refers to them in *The Genius of Mexico*. He says: "In the north, the people are tall, energetic, and businesslike; they are not easily stirred but once aroused they are likely to push to the end. The people up there have less imagination and less feeling than their brothers to the south; they also have less spiritual alertness. South of San Luis Potosí, on the plateau and beyond, the other Mexico lives. It is a very large part of Mexico. It is a much more Indian Mexico than in the north, darker, more intense, less open.

"The people of the north have started and have led most of our revolutions, but from the south have come the two men who governed Mexico during almost half of her independence, Juárez and Diaz. The people of the north have taken the social reform of the Mexican Revolution either as an inevitable evil or as a natural process of progress; for those of the south it has been a gospel.

"When I go visiting villages in the north, the neighbors seem to think that it is high time for the Government to do something about their schools and to hope that something really is going to be done. When I go south, the whole village comes out to welcome me, the Indian authorities will greet me at the entrance to their pueblo. Eagerly the people will follow as I make my visit, scanning my face for signs of approval, asking for my instructions as to how to carry on, eager to receive, eager to give, eager to do.

"Mexico is a land of infinite variety, of mixtures of peoples and of cultures, of the prehistoric living side by side with feudal Europe and progressive America. It is the land of Huitzilopoxtli, the God of evil; and of Quetzalcoatl, the God of goodness. The land of the eagle and the serpent, symbols of the flag; the land of Santa Ana and Juárez, both of them great leaders, one leading his country to perdition, the other to self-realization."

Ramon Beteta in the same book, *The Genius of Mexico* (see Bookshelf), observes that the peculiar characteristic of Mexico is that no one part of it and no one person living in it seems to be like any other part or any other person. "This is not true of the United States in general," he says. "You are rather a homogeneous people, with attitudes and minds and ways of living more or less alike. . . . But when you are about to meet a Mexican, you will almost never know what sort of a person he will be. He may be dressed in English style or he may be dressed in a pajama-like costume; he may speak Spanish or Aztec or one of a number of other languages. He may be dark skinned or he may be white. He may have the same idea of a God that you have or he may have an entirely pagan idea of God. . . . We are biologically and socially the product of the union of two races, of two civilizations that were, and still are, wide apart. A great effort is now in process aiming to bring about a union and an amalgamation of the two that will be Mexico."

And here is where we might apply the Mexican's instinct for art. Art is the first integrity of the Mexican, according to Moisés Sáenz. "It has been for the most an unconscious process; our integration is emotional. The art we produced was an everyday expression, unstudied, natural; it was merely a way of living. It was art only in the sense in which art is creative and recreative activity; only in the sense in which art is emotion become plastic; only in the sense in which art is a living synthesis."

Applying this to the political and social integration of Mexico and the creation of a free, progressive nation, let us quote again from Moisés Sáenz: "Slowly the mind of Mexico is taking shape. It is of necessity a revolutionary mind, for revolution is violent change and we are bent on changing rapidly the material conditions of our life. From the English language we have appropriated a word, "meeting." It would seem that we in Mexico cannot exist without one kind of meeting or another. A meeting means a coming together of people, discussion, agreement perhaps. A meeting calls for a leader. . . . We want to make order in our chaos. We hunger for postulates that bind and need no proof, for the fusion of the contrasting elements in our life, for the coming together of men. . . . Thinking and talking about ourselves and about our world seems to be the characteristic note of the last ten years in Mexico. Self-examination and self-appraisal. In a sense we are discovering our world. . . .

"A soul was born to us, creating beauty out of despair. The Revolution clarified our aim and gave us a mind, and now, over the land, thousands of men are at work making the new Mexico."

PAT'S STORY

By PATRICK BATES MOLOI*

Pat Himself

HAVING been an assistant teacher, I have been promoted to the head teachership in a school which is in the location, a few miles from Lower Umkomaas station. Many teachers who have taught there have encountered difficulties which have resulted in their resigning school.

The school has suffered a great loss from the death of the old chief, which has resulted in the opening of a number of separate denominational schools which have affected the enrollment of the school.

I opened the school on the opening day (February 1st), with three pupils on the roll. The former pupils had been discouraged by the fact that the school room was a dilapidated old piece of building made from iron and daub. I even came to the conclusion of finding out that there was no school at this place. I had a little encouragement from a new iron school building under construction, which, however, showed no symptoms of finishing. I had to find a place to continue duty with the three pupils I had.

"What could I do?" was the question I asked myself.

I replied, "I must do something." With the help of the three pupils, I got my coat off and rolled up my sleeves. I sent one girl to borrow a wheelbarrow from the neighboring kraal. Then I commenced clearing the old building of the rubbish and broken sods. These had fallen inside when the building had been deprived of its six windows which were transferred to the *supposed* new building.

Telling about the building will only waste time, so I must pass to the most important part of my story. Now, I could have continued teaching in the old building, but there were no pupils except three. And this was the second week of the new term.

I consulted the school committee about the non-progress of the school, but they failed to offer me the necessary assistance.

The proceedings were reported to the grantee, who suggested what further steps to take. From every point of view it was clear that the school would suffer, but I felt that the salvation of the school was within my own powers. The third

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*Pat Moloi is a full-blooded Basuto with something like an Irish name. He had passed the Second Grade Teachers' Certificate in a native normal college, but was an attendant in the Durban drug store when we found him. We gave him a job in a small native night school in the city. Later he applied for a transfer to a native day school and did quite well here.

At this time, a school at a place called "Ellingham" had become an almost insoluble problem. A succession of indifferent women teachers, plus the death of the native chief of the district, succeeded in putting the school about as low as it could be. The unsatisfactory teachers had secured a bad name for the school. Besides this, the community split up into a number of factions after the death of the chief. Socially and religiously, Ellingham was a house divided against itself. We decided to try a man in the school. Pat was called into the office and told about the school. It was made plain to him that the school was about as tough a proposition as we could find anywhere. We also informed him that it would provide him with a splendid opportunity of showing his mettle. Pat, in all the innocence of his untried youth, agreed to take the job. When he arrived on the scene in order to open the school in February, he found the position even worse than the black picture that had been painted to him in our office.

O. E. Lovell,
Supervisor of American Day Schools.

THEN

PAT STARTED WITH THESE THREE

AND NOW

NOW HE HAS A GOOD SIZED SCHOOL

week I forgot all about the school and started out to preach the gospel of education and the benefits of education to the adults and others of the community. For the start it seemed that my efforts were hopeless and fruitless. It began to be clear that I was as a dog barking at the moon. I had to endure threatenings, rebukes, rude questions, and other forms of opposition as, "Konje imali yenu aniyi holi izangane mazincane," i.e. "you cannot get paid your salary when children are few in the school," and, "loku izingane setu nizi fundis' ulinlaita noku kipa ama nhodhlela aka Gologo zebotshwe," i.e. "you teach our children to be *amalaitas* and forge liquors in the bars and get arrested." I persevered, however, and spent much time visiting the parents in their homes. Promises of sending children were given by some parents on the condition that their children should be taught properly and treated fairly. They expected me to make bricks without clay. After they understood a little of me, by my constantly visiting them and proving myself to be one of them, until today I have an enrollment of 78 pupils as against only three pupils for the first two weeks of the term.

My experience in this school has taught me that the only way for a teacher to break down the hostility of a community to the school is as follows:

(a) Visiting the parents in their homes.

(b) Putting oneself down, and forgetting sometimes that one is a teacher, and yet remembering that fact where it is necessary. This develops a good understanding between the parents and the teacher and gains their confidence and respect.

(c) Being willing to roll up one's sleeves and do rough work alone at the school if necessary.

We teachers must always keep in mind "They are watching us." Our school is now progressing, and further adventures may be expected.

TEACHERS AND UPPER CLASSES OF PAT'S SCHOOL IN ELLINGHAM

DR. WHITE'S INDUCTION SERVICE

OLD customs, like old systems, have their day and cease to be, but new customs come forth to take their place. For one instance: an Induction Service for new secretaries.

Rev. Hugh Vernon White, D.D. was formally inducted into office as a secretary in the Home Department of the Board on Tuesday, April 14, 1931. The service took place in Pilgrim Hall, Congregational House, Dr. Rockwell Harmon Potter of the Board presiding.

The program was as follows: Invocation and Scripture reading by President Potter; greetings from Dr. Fred Field Goodsell, Executive Vice-President of the Board, welcoming Dr. White into the fellowship of the officers, Prudential Committee, and Corporate Members of the Board; greetings from Dr. Charles Emerson Burton, General Secretary of the National Council of Congregational Churches, welcoming Dr. White into the wider denominational fellowship; and from Miss Helen B. Calder also representing the International Missionary Council and the larger fellowship of mission boards and world movements; charge to the new secretary by Dr. Ashley Day Leavitt, Chairman of the Prudential Committee; response by Dr. White; prayer of consecration and benediction by President Potter.

Dr. Goodsell in his remarks brought forth the fact that out of a "busy, successful, challenging ministry" Dr. White had come to a "costly," "joyous," "alluring" task, one that, though never completely envisaged, constantly "challenges, nevertheless, one's furthest insight and noblest endeavor." Dr. Burton dwelt upon Dr. White's call to a co-operation at the home base in the development of a "Good Samaritan service on a Jericho road that leads to the end of the world." Miss Calder referred to the "invigorating atmosphere of interdenominational fellowship" and then read a special message from Dr. John R. Mott, Chairman of the International Missionary Council, conveying to Dr. White, as well as to the Board, his hearty congratulations and emphasizing the unique opportunity now before Dr. White in this great task of re-evaluation and re-interpretation of Christian missions.

In giving the Board's charge to Dr. White, the Chairman of the Prudential Committee spoke of the wonderful traditions of the Board through its 122 years of service as a spiritual force born of the "uncalculated devotion" of the men and women who have represented it from the beginning. A new secretary's work should be prophetic in the real sense of the word. Knowing Dr. White, the Board is convinced that he will think clearly and honestly. He will present the missionary enterprise to a world that is changing its points of view. He will do all this acceptably in power, but he will do it "with *stability.*" While the new structure is being built the old business still has to go on. There will be a new language, new terminology, a new set-up in general, but behind it all there will be the same time-honored spirit. This will not be disturbed. "For," said Dr. Leavitt, "a man can be true to the heart of the thing and yet be free at the circumference."

Dr. Leavitt used in his address a memorable phrase to the effect that "it is not so much a revival of the spirit of missions that is most needed today as it is the validating of a true religious experience." He expressed for the Board the hope and expectation that Dr. White would have a share in bringing about the recovery of such an experience so needed as the basis for a great work in behalf of the Kingdom.

Secretary White in his response referred to the inspiring traditions and personalities of the Board and expressed an appreciation of the honor and opportunity that was his. To him the Board expresses the very essence of Congregationalism "through its union of warm evangelical piety with a free mind."

But, with the pioneer blood of Daniel Boone in his veins, Dr. White could not be content with a mere emulation of the past. Boone felt the challenge of an untamed country and had to go forth into it. Dr. White must also be a pioneer. He feels the lure of a creative, constructive, rebuilding process. To Dr. White the frontier of the Kingdom of God is the mission field, not the *geographical* frontiers of the early days so much as the *spiritual* frontiers of any non-Christian, pagan world in America or overseas. To him it is not primarily uncalculated service to the Board or even to the Congregational-Christian churches, but to the service of Christ in a world redemptive movement.

To Dr. White the phrase once used by Dr. Goodsell, "the unparalleled significance of Jesus Christ," is of tremendous moment. "The most valuable experience," he says, "that a man can have is that of Jesus Christ. Do we have an experience of Him that is so vital, so creative, so valuable, that we cannot restrain ourselves from communicating it to the whole world?"

OBSERVATIONS

By WILLIAM E. STRONG

MISSIONARY BOARDS ENLARGING THEIR RELATIONSHIPS

IT is observable that foreign mission boards are straining somewhat at their historic denominational moorings. As Isaiah puts it, "the bed is shorter than that a man can stretch himself on it."

The American Board has recognized in recent years that an increasing percentage of its missionaries was coming from outside its distinctive constituency. But little more than half of the missionaries sent out since 1916 came as members of Congregational churches or from Congregational homes. In 1930 seventeen appointees were Congregationalists while nineteen came from six other denominations. At the same time, Congregational young people are seeking and obtaining appointment by other boards. Without discussing the reasons, the fact is clear and significant.

Again, the converts won on American Board fields are not trained denominationally; they do not know themselves as Congregationalists. They honor their missionaries and cling more or less closely to the American Board. But when it comes to forming their churches they incline to a stiffer organization; they like a more Presbyterian polity. So it has come to pass that the churches which have grown up on American Board fields are not really Congregational churches; more nearly so perhaps in Japan; but not at all in India, China or Africa.

Moreover, the rapid development of church union on mission fields compels mission boards to enlarge their interests and activities beyond denominational lines. Not all the American Board people in China are at present in the Church of Christ in China, but large sections of them are. And with the big united churches in India, north and south, and in the Philippines, containing all the churches which the American Board has started and aided in those countries, it is apparent that a large proportion of the Board's work is now being done with and through church bodies not Congregational or even denominational.

Again, in comparatively recent years the American Board has been drawn into many union enterprises with other boards. These enterprises so far cover principally educational institutions of higher or specialized character or the publication of Christian literature. But it seems inevitable that the pressure of economy and efficiency, which has brought to pass these combinations, must soon operate in the fields of medical work and the social applications of Christianity. Even now the union features of American Board work are sizable and meaningful. The budget for 1931, which was marred by still heavier retrenchment yet, includes thirty-six separate undertakings, in the foreign fields and at the home base, in which the American Board is coöperating with other boards; and with grants amounting to $35,236.50.

And here comes this impressive laymen's investigation of foreign missions, just started, in which American Christian men of various church bodies are combining for a careful and comprehensive study of the major mission fields to see whether they deserve less or more support and promotion. This survey is quite free from denominational conduct or control. It breaks over all such boundaries.

It is observable also that funds and foundations, increasing in number and in range of vision, are becoming related to the foreign missionary movements as they set themselves to special tasks in world betterment.

The point of it all is that foreign mission boards are being driven by the development of their work and the spirit of the age to broader relations. They cannot be simply denominational agencies. They must serve also the wider interests of the Kingdom of God and relate themselves to all the forces of effort and sources of support that respond to the missionary call today. The American Board cannot regard itself as merely the foreign missionary agency of the Congregational and Christian churches. It must seek to bring these churches to view with it the expanding field of modern missionary endeavor, the uniting of missionary forces that is inevitably coming to pass, and to take joy in entering into this larger partnership which breaks our denominational bounds and brings together for the common task the whole Church of God.

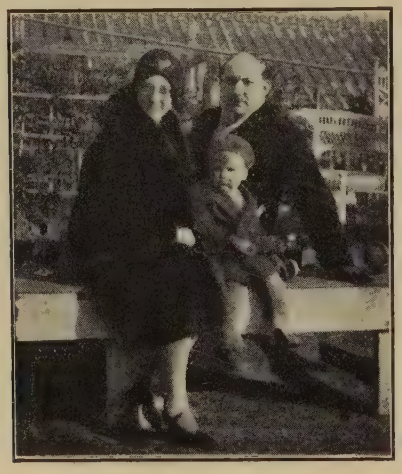
> "The prime object of Protestantism in Mexico is to bring our people into constant and true contact with Jesus Christ, and to make Christianity the substance of life itself, causing them to recognize once for all that the Christian religion is not a ceremony, not a ritual, not a dogma, nor a penitence or sacrifice, but Love and Faith as they are reflections of God himself."
>
> Rev. Victoriano D. Baez in *The Genius of Mexico.*

THIS IS STATION A B C F M

DOROTHY P. CUSHING ANNOUNCING

"I Never Get Accustomed . . ."

Even the elementary principles of hygiene are unknown in most Chinese villages, with the result that people suffer greatly from easily preventable diseases. "I never get accustomed to seeing the large number of those who thus suffer," says Grace M. Breck of Lintsing, North China, reporting a country trip accompanied by Mrs. Hugh Robinson, a trained nurse. Mrs. Robinson carried medicine with her and crowds surrounded her wherever she stopped for a temporary clinic.



Still Plugging Away

Young two-and-a-half-year-old Donald Charles Roberts is seen here with Rev. and Mrs. Floyd L. Roberts, his honorable father and mother, who are in their own words, "plugging away" at the Japanese language preparatory to plunging into regular missionary work. Donald is thriving with what Mr. Roberts calls a "minimum amount of attention from his parents," adding with a smile, "perhaps for that reason!" Nagoya, where Japanese desire to station the Roberts, is the third largest city in the Empire, recently announcing a population of 1,000,000. Because it has doubled its census figures in ten years it seems to have a rightful claim to be one of the fastest growing cities in Japan, if not in the world. There are less than 3,000 nominal Christians in the city! What a field for the right workers and the right kind of work! The Roberts, one, two, and three, have a challenging future.

Currie Institute Boys Superior Students

More than two hundred and fifty boys have been studying this past year at Currie Institute, Angola, West Africa, where, in spite of rigid economy, the fund for feeding these normal young appetites presents a real problem to our workers. Eight boys will be presented for examinations at Bela Vista and later it is hoped a larger group for entrance in the new Government Normal School at Bailundo. Several of these Currie Institute boys are now students at this new school and the principal reports that they are good students and ahead of their fellow pupils.

First Girl to Greet Aviator

Was Helen H. Smith, and the flier was making a test trip from Shanghai to Manila, stopping at Foochow and Canton. "I heard him over the city yesterday," writes Miss Smith, "and tore out to the field on my wheel and found the American Consul who said that they had just telephoned to Upper Bridge that he had been forced to land there. That's ten miles out of the city, so I hopped into the Consul's car with all the *other* officials (!!) to go up to greet him and take some oil!! He was surrounded by Chinese, for he had landed about half an hour before we got there. So I was the first girl to greet the first American aviator to Foochow. Look me over!! We had an excellent view of his plane; in fact, climbed into it after he had landed at the proper field.

"We hope this means the opening of regular passenger and mail service up and down the coast. Wouldn't that be great? With faster boats and airplanes we will soon be hearing from you all in two or three weeks."

Rachel Gets Excited— And Justly So

No wonder Rachel P. Barnes of Ahmednagar, India, is "thrilled" and "itching to get started," for she is to have charge of a social center all by herself in the city. It is called *Anand Sadan,* or "A House of Joy." A two-story building, with four rooms, two large and two small, facing a restricted open yard in front suitable for a playground, will house her classes in English, knitting, crocheting,

food values and other activities through which she hopes to gain the interest and friendship of Brahman and other high-caste people. Incidentally, as a side issue, the social center will have to raise higher its walls because it is located near two moving-picture houses and passers-by must not be able to gaze on the high-caste women within the compound.

Can You Blame Them?

"No, thank you! I consider lottery a form of gambling," said Paul E. Nilson of Talas, Turkey, frankly, when asked if he would buy tickets for a Sunday night drawing at the Turkish Ojak. "But, yes, indeed, I would be delighted to bring my pictures to show after the drawing is over," he added, when so requested by His Honor, the Mayor. City officials and educational leaders, together with many other men and boys, made up an audience of four hundred, which gazed at the stereopticon slides, the still films and the movies which Nilson showed. "We had an idea," said the Mayor, after the exhibit, "that the cinema just meant pictures of a man and woman falling in love, kissing each other, and having trouble with a villain." Which, after all, is not a bad description of a majority of films. "But," he continued, "these films are worth something. They teach." And a Turkish teacher added, "With these films we could teach in an hour what it takes months to cover in classroom work." Nilson is earnestly hoping that Turkey will adopt the visual method of education. In the meantime he is looking for films that will teach, inspire, and build character—and consequently good citizens.

Peanuts— and Prayer

Both past sixty, Mrs. Wu and Mrs. Lui of Lintsing, North China, members of a class in Christian instruction, were competing in a contest at a social being held in the home of Mrs. Dean R. Wickes, during which they solemnly carried a peanut across the room on a knife. Mrs. Wu got off to a bad start; her peanut rolled from the knife. As she tried to balance it she was heard to murmur, "Please, Lord, help me." The peanut settled down and Mrs. Wu walked slowly and steadily forward repeating as she went, "Praise the Lord, praise the Lord, praise the Lord!" When she had landed her peanut safely at the goal she turned and said triumphantly: "Who says it doesn't pay to pray about everything?" It was this same Mrs. Wu who said to Grace M. Breck, "How grateful the people of China should be to the Christian friends in America who care enough for the people of China to send missionaries to tell them of the saving grace of God, for how otherwise would anybody in China have a chance to know of the strength and power and joy that God is just waiting to give to those who will believe His promises?"

Caterpillar Salad? White Ants en Casserole?

You may shudder at the thought of eating caterpillars and white ants as delicacies, but this is no more of a shock to your fastidiousness than it is to the feelings of a native of Gogoi, Africa, when he sees someone beat up a raw egg or eat uncooked oysters, according to Gertrude H. Merrill, R.N. So you see, it merely comes down to a difference in point of view. Miss Merrill also reports that the Portuguese opened three or four Government schools at places thirty odd miles from Gogoi. Unfortunately, the future of these schools seems doubtful, inasmuch as the Portuguese haven't suitable teachers with which to staff them.

Cows Homes of Departed Souls?

In one section of the Marathi Mission is a district where live the butchers and workers in the slaughterhouses. They are the lowest and most despised of the Hindus—the lowest of outcastes. For cows, in India, as everyone knows, are holy to the Hindu. They believe that departed souls come back and live in cows. "One Brahmin (Hindu priestly caste) once told one of us that there were at least 5,000 souls in a cow," reports Frances Emerick. "If one cut a cow open he would see

Future Mothers in China

AT THE BENEDICTION OF THE NEW ATHENS SITE

SHOWING HIS INTEREST

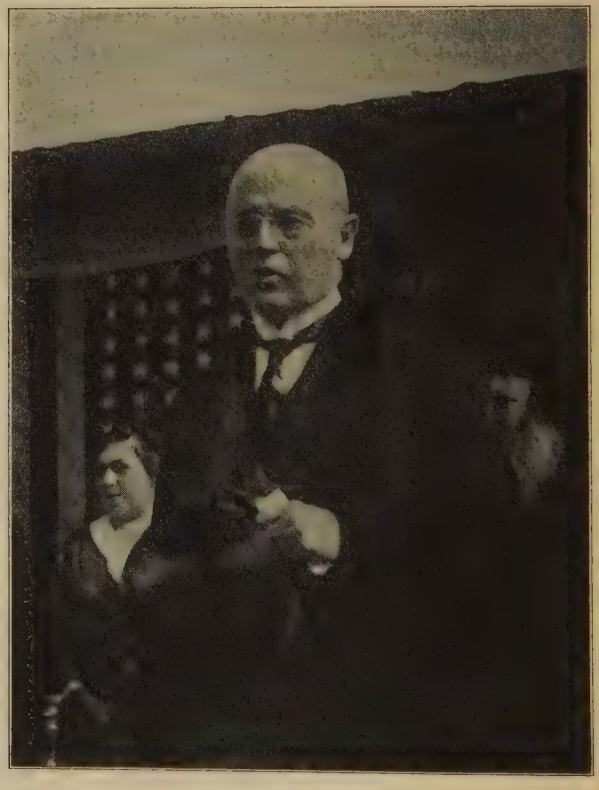
Archbishop Chrysostom of Greece at the benediction of the new site of the American Junior College for Girls. Mayor Mercouris of Athens is at his right.

LINING OUT THEIR DORMITORY

Girls of the American Junior College, Athens, show where the foundations are going for the first building on the new site at Elleniko.

AT THE BENEDICTION SERVICE

The local Orthodox priest performs the rites. White-haired President Zaimis of the Greek Republic stands with clasped hands and bared head. Minister Skinner at the extreme right.



SPEAKING FOR AMERICA

The United States Minister to Greece, Robert T. Skinner, voices America's regard for Greece. The outline of his address is given on page 229.

them," declared the priest. He never had done so himself, but "there couldn't possibly be any doubt of it." These lowest of outcastes, however, have work and are much better off financially than some of the higher-class brethren. Their homes, says Miss Emerick, are clean and have life-sized doors in contrast to the back-breaking little openings in the average hut. Kitchen sinks are still an unknown luxury in up-country India, however, and open ditches for sewerage run down each little road, which does not add to the health or fragrance of the neighborhood.

"Surely Heaven Smiled"

It had been raw and cold all the week, but Sunday morning, March first, dawned blue and mild as a day in May. With beauty and unusual despatch, the benediction service (a Greek custom) for the new site of the American Junior College for Girls in Athens was carried through, with the Archbishop of Greece conducting the ceremony. President Zaimes of the Greek Republic, Honorable Robert P. Skinner, United States Minister to Greece, and many other dignitaries attended. Professor S. Ralph Harlow represented the Board of Trustees in America. The best Greek newspapers played up the event, one commenting editorially: "Greek-American coöperation on the educational and cultural plane was once more expressed at the dedication of the American College for Girls in Elleniko. This Greek-American contact has been continuous and growing constantly closer during the last century. . . . The American colleges in Greece are real educational centers, contributing to our national progress. When a foreign newspaper observes that the Greek Government is partial in favor of Americans in the measure adopted to restrict foreign schools, it forgets or ignores the fact that the American schools in Greece have never exercised any kind of covered or open propaganda, but on the contrary, they help to create honest and free character."

The Quest for Certainty

"No matter how much material progress China makes, unless there is contact with the 'source of life,' that progress will not meet the need of the Chinese people!" Ah—some missionary is talking. But no, it is Dr. Han of Tunghsien, China, a Boston University trained Chinese who has a degree in the Philosophy of Religion. Han feels strongly the need of religion in these modern times. He claims that Dewey in his book "The Quest for Certainty," sets up a straw man to knock down, by representing religion as it was centuries ago, or as it is today in undeveloped parts of the world. Han's story is worth repeating. Born a Buddhist, he wounded the heart of his faithful mother by refusing when a school boy to bow down to the ancestral tablets. Science did not long satisfy his soul, however, and Han, after serving as a "writer" for an army colonel who could not sign his own name, determined to study further. His mother, fearing for him but loving him always, cautioned him against attending any Christian meeting in Peiping. It was while there, however, that he met a man clad in beggar's rags who interested him in Christianity, having assumed this dress in order to get next to the common people. Han after a time embraced Christianity. He is now engaged in mass education work. And Mother is a Christian also! "Men like Dr. Han keep some of us missionaries in China," declared Harold W. Robinson of Paotingfu.

We Can't Resist Repeating It

A missionary was making a heart-gripping talk. The hall was jammed. People stood along the walls. Apparently the man, who was discussing medical work, "had" his audience. Every now and then, with disturbing frequency there came a voice from the rear crying "AMEN," and "SO BE IT." The chairman grew restless, he knew the "ejaculator." He called a deacon and said in a whisper, "Brother Smith is a good, righteous man but if he keeps that going he will break up the meeting. Would you mind hushing him a little?" The deacon wended his way to the enthusiastic listener—spoke a few words—silence reigned. "What did you say to Brother Smith that was so effective?" asked the chairman after the meeting.

"Oh," replied the deacon with a smile, "I just asked him to give a dollar to foreign missions." We are indebted to Lucille Day's Happy Day News Sheet for this true story.

8 Buxton Boulevard

During the past fifteen years, the city of Sofia, Bulgaria, has grown rapidly and with its increase in size has come added problems along social lines. The Community House, begun in 1924, and still partially built, is at 8 Buxton Boulevard and rests on land given to the American Board Mission by the municipality of Sofia at a nominal rent of some $20 annually. Five objectives are outlined in the program of this friendly center: education, health, self-help, young women's aid, and recreation. The need is obvious—in Sofia there are little children to train, small bodies to be strengthened, poor working mothers to be aided by a day nursery, business girls, factory workers and students to be given economical and wholesome surroundings and play for the youngsters. Play not only for boys and girls, but father, mother and bigger brothers and sisters, hence the playground and recreational clubs.

The Christian Church *and* Foreign Missions

WILSON P. MINTON, D.D., *Editor*

AS we stated in the April number, we believe the time is here when these separate pages for Christian church missionary news have served their purpose. Our missionary work is merged and the separate distinctions are rapidly disappearing among the churches in this country as well. Every page of the MISSIONARY HERALD brings to us stories of the far-flung lines around the world which are now the channels for the united missionary service of Congregational and Christian churches alike. We are one in this great task. It is a task which means the support of ninety-four main stations, and 1,655 outstations in a dozen lands. It means the support by our united church of 649 American missionaries of whom forty-six are physicians; of 5,281 native workers in 695 churches with a combined membership of 105,442. It means the support of 1,345 Christian schools with an enrollment of 91,221 pupils. Think of this opportunity of sharing in such a tremendous and far-reaching task! We are indeed one in this undertaking and from now on we shall consider ourselves as such. The June number will be prepared particularly for the Seattle Council meeting at which the union of the Congregational and Christian churches will reach its climax in complete consummation. In that number, therefore, these distinctive Christian church pages will disappear and from that time on, if you have not already done so, we hope you will read every page in the consciousness that it is all ours as a united church.

Miss Martha R. Stacy writes enthusiastically of the more effective work made possible by the new building at Ishinomaki, Japan, which was dedicated a few months ago. Young and old are making the most of it and indications are that Christianity will take a long step forward among the people of this large town in the northern part of the country where so little work has been done.

THE CHURCH OF GOD

An address delivered at the dedication of the church at Okuzawa, Japan, October 19, 1930.

BY REV. A. D. WOODWORTH, D.D.*

THE greatest event of the world was that of the coming of our Lord Jesus Christ into it. The truth which he taught transcends every other truth, since through Him and Him alone the way has been opened up by which we may receive the forgiveness of our sins, and may become the sons of God and heirs of eternal glory. Thinking men everywhere admit that there are no problems affecting humankind which the teachings of our Lord do not solve. There is hardly a religious paper, hardly a sermon which does not emphasize the supremacy of our Lord and His gospel as the panacea of the world's ills. As Peter says before the Sanhedrin, "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

For two thousand years Christian men and women have felt deeply these facts, and in consequence have been zealous in preaching the Gospel and in extending its influence to the ends of the earth. Companies of believers have been formed for mutual encouragement and helpfulness, and for

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*NOTE: On April 1, 1931, Rev. and Mrs. A. D. Woodworth joined the honored roll of missionaries who have served their allotted time in active service. For the time being they are remaining in Japan where he continues much of his work as before, on the regular retiring allowance. Going to the field in September 1892, under the Mission Board of the Christian church, they have given more than thirty-eight years to the work, the last year of which was their crowning service under the American Board which now represents the united Congregational and Christian churches. It seems eminently fitting that these last distinctive Christian church pages should carry the address of Dr. Woodworth delivered at the dedication of the Okuzawa church, an illustrated description of which was given in the February issue of the MISSIONARY HERALD.

MR. WOODWORTH

MRS. WOODWORTH

their convenience church buildings have been erected, some of them of great size and magnificence. And so the building for whose dedication we are met together today, though a modest structure, is intended to meet the spiritual needs of this rapidly growing suburb of our great city. In so far as the architect and the carpenters are concerned, they have done their best. This little church for the accommodation of a congregation, a kindergarten and Sunday school, and the pastor's home, is the answer to prayer. The result, we hope, will stimulate the pastor's faith, and not only the faith of the pastor and his little flock, but the faith of Christians elsewhere. In a way they have seen great things for the Lord undertaken and great things accomplished.

So far we have come under the guidance of our Lord. But the work for which this building has been erected is but the beginning of greater things which we expect to see. This house will be an altar of prayer, and here the Gospel as given in the inspired word, will be faithfully preached.

What does it all stand for? Naturally it stands as a lighthouse for the sailor buffeted by the storms of life and seeking a safe harbor. It is a hospital in which the sin-sick may find spiritual healing. It is a school in which those who are spiritually ignorant may sit at the feet of the Lord, imbibe His spirit and daily become more and more like Him.

But the church of which this building is a symbol, has other work to do. The world is full of social injustice and the avarice which heaps up wealth by exploiting the poor and weak. What can the church do to help the victims of poverty and greed? An army of not less than 20,000 women a year are initiated into lives of shame. Must not the church cry aloud and spare not in their defense? It is said that the Japanese spend yen 1,500,000,000 a year for drink, and yen 700,000,000 for licentious pleasures. We know that the church is at grips with these evils which in the past have overthrown great nations. Surely the greatest enemies of Japan are not outside her borders, but inside her gates, and they are the popular vices. It is said that in Japan there are a million people who correspond in a way to the untouchables of India. Can the church produce a spirit such as Jesus showed to the woman of Samaria at Jacob's well? "For there is no respect of persons with God." The ancients represented evil as a sea monster with nine heads of which, if one head were cut off, two grew out in its place. The church is arrayed against this Hydra, and of necessity must be a warrior church, "terrible as an army with banners," fighting against the rulers of darkness of this world and against spiritual wickedness in high places.

But what has the church already done? In the times of our Lord at least one half of the human race were slaves. Who struck off these shackles but our Lord working in the hearts of His followers? The histories tell us how ancient women were but the puppets of men, trampled in the mire for their pleasure. What has lifted woman from her low place and made her not only the equal of men, but in all work for the uplift of mankind made her a queen? What but the influence of the Gospel stopped the human butcheries which made a Roman holiday? Whose voice has been loudest and strongest against the curse of war? What voice has been strongest in the far-flung battle line against intemperance? Who first taught the brotherhood of man, the Fatherhood of God, and the equal privileges for all men according to the Golden Rule? Who is smiting the sweatshop, the exploitation of children and the poor? What is the church doing in all lands in which twenty-five thousand men and women have gone out to hold up the ideal of our Lord? Already we know that golden harvests have been reaped as a result of their sowing.

What the church is now doing for a sin-cursed world makes it the supreme organization of the world. What shall we say of the uplift and inspiration it gives to the hearts of men in the weary struggle of life? How it takes away the fear of death? How in it we see the highest fruition of our hopes in the new heaven and new earth where God will dwell with His children and will supply every need and wipe all tears away from their eyes? So the building which we dedicate today

stands for all the glories and riches of our Lord Jesus Christ, stands for infinite love, stands for God's unspeakable gift, stands for the things which eye hath not seen nor ear heard—things that have not entered into the heart of man.

Jesus has said that the gates of hell shall not prevail against His church, meaning that the omnipotent God is in it and that it will put down all rule and all authority and power. The Queen of Sheba was dismayed when she saw the glories of Solomon, and said the half had never been told her. In like manner, when we have piled words together to express the splendors of the church which God calls His inheritance in the saints, words fail. The Lord loved His church and for it He gave His precious blood, that He might present it to Himself a glorious church, perfect in beauty, having no spot or wrinkle or any such thing, that it should be holy and without blemish.

This is the instrument through which His truth and His spirit flow into the hearts of men with regenerating power, changing darkness to light and making sinful men the saints of God.

It is not surprising that from the church have sprung the greatest paintings of the world, the finest literature, the Psalms—the greatest song book of the world, and our great modern hymns which have done more to mold the thoughts of men than all theological books.

In 1800 Timothy Dwight wrote:

"I love Thy church, O God.
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.
For her my tears shall fall,
For her my prayers ascend,
To her my toils and cares be given,
Till toils and cares shall end.

Beyond my highest joy
I prize her heavenly ways.
Her sweet communion, solemn vows,
Her hymns of love and praise.
Sure as Thy truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven."

HOME BASE

CAROLYN D. SMILEY, Editor

A CLINIC ON MISSIONS (WORLD CHRISTIANITY)

There was such a demand for a clinic on missions in Colorado that one was held in the Sixth Avenue Church, Denver, February 10, 1931. Two hundred and forty leaders from thirty-two churches attended and were most enthusiastic over the meeting. They hope a clinic will now be an annual affair with a much larger attendance.

Some of the questions discussed in the clinic were as follows:

A. *Foreign Missions*

1. Where there is a highly developed, native, cultural, and religious life,
   a. Have we a right to proselyte from other faiths?
   b. Are the non-Christian lands after all not really content with the religions that they have?
   c. Are there not native reform movements in such countries as India that will meet the needs of those countries without help from us?
   d. Does not missionary work tend to destroy the native, cultural qualities that are of real value, denaturing other peoples, as it were?
2. Are missions putting too little emphasis upon evangelism?
3. Do we approve the paying of American Board money to native church organizations for administration by them of their own missionary work?
4. Should the principal work of missionaries be to win Christian believers and form Christian churches abroad?
5. Can the complaint of nationals be substantiated that
   a. The missionaries have a "superiority complex"?
   b. They have made inadequate preparation for service in the foreign field?
   c. They sometimes live in comparative luxury and extravagance, causing envy in the minds of Nationals and arousing criticism at home?
6. What are some of our unusual Christian opportunities in foreign lands at the present time?
7. What is the dominant motive in missionary support?
8. Are there any tangible results of missions today in India, China, and Africa?

9. Should the missionary concern himself with political, social, and economic conditions?

B. *Home Missions*

1. What is the purpose of Home Missions?
2. What progress is being made in solving the problem of "competitive" and "overlapping" churches?
3. Is it true that there are great "neglected" areas in the home mission field?
4. How may we solve the problem presented by the depopulation of our rural areas?
5. Is the "Larger Parish Plan" successful?
6. Under what conditions should Missionary Aid be granted?
7. What is being done for the "Underprivileged" groups?
8. Race prejudice.
   a. Is the Church becoming more Christian in attitude to other races?
   b. With what foreign groups in America are we doing missionary work?
   c. What is the A.M.A. doing for the colored people of America?
   d. What progress is the Negro race in America making?
   e. What are the Julius Rosenwald schools?
   f. Is the South doing anything to improve the Negro situation?
   g. Do the facts show that the Negro is capable of managing affairs to a lesser degree than his white brother?
   h. Should Negroes be encouraged to seek social equality?
9. Should Home Missions concern itself with political, social, and economic conditions?

C. *Administration*

1. How much of the contributed dollar is actually spent on the mission field?
2. What is our overhead in the foreign missionary work?
3. What is our overhead on our home missionary work?
4. Do we not have too many persons employed in administration work?
5. Please describe the work of each person employed in the administration department.
6. What is the method of handling missionary contributions in the Denver office?
7. What sources of income do our missionary boards have other than the apportionment?
8. What is the Commission on Missions? The Survey Committee?
9. What assurance have the churches that missionary money is wisely administered?

D. *The Apportionment*

1. Are missionary contributions decreasing? In other denominations? In our own denomination?
2. Was not the old method of raising missionary money through the appeal of a missionary speaker better than the present apportionment method?
3. What reason should be emphasized by the pastor for missionary giving?
4. How is the Colorado apportionment schedule made up?
5. Do you advise the single or the double budget method?
6. Do you advise a separate church treasurer for missionary funds?
7. Does not the apportionment method rather prevent definite interest in the work upon the mission field?
8. Should we not endeavor to make monthly installment payments on the local church apportionment rather than delaying payment until the end of the year?

E. *Projects*

1. Why the "Project" method?
2. Is the general interest in the project method increasing?
3. Who selects Colorado's projects?
4. Does the money contributed for a project actually go to that project?
5. Is the criticism justified that "missionary money is raised on one basis and spent on another"?
6. How may we use the project method to create greater interest in missions in the local church?

There were questions also on Stewardship and Missionary Education.

A FORUM ON CHINA

Chinese students, young men and women, were the ushers at a forum held in John Hancock Hall, Boston, on Sunday afternoon, March 8. The subject was: "What Part Should the Missionary Play in the Reconstruction of China?"

The chief speakers at the forum were Mr. Chih Meng, associate director of China Institute in America, and Mr. Roderick Scott, dean of Fukien Christian University at Foochow, China.

Dr. David D. Vaughan, professor of Social Ethics at Boston University, was the chairman of the forum.

Dr. Russell H. Stafford of the Old South Church, Boston, was chairman of the sponsoring committee

and introduced the speakers. Other members of the sponsoring committee were the Right Rev. Henry Knox Sherrill and prominent laymen and women of Boston.

People were enthusiastic over the forum; one person remarked that it fitted in with his general idea, "to detach the missionary enterprise and propaganda a little from its professional lines."

LETTERS FROM OVERSEAS

Miss Ellen Catlin Gives Us Another Slant on Ramazan*

"This is the last day of Bairam [February 21], the holiday time at the end of Ramazan which is the Moslem month of fasting. Ramazan began in January this year, though when I first came to Turkey it began in September. This change of a bit less than two weeks earlier each year is because the Mohammedans used to follow the lunar month and year—and do still in many countries. For the *religious* year they do so here even now. The strict Mohammedan eats nothing from about two hours before sunrise to sunset.

"Fewer of the young people keep the fast than eight or ten years ago, but they all quite noticeably enjoy the gay doings at night and come to school tardy and sleepy in the morning. The standards of scholarship take a slump during the month, but perhaps we should not blame the pupils only for this as we teachers find it more difficult to make lesson schedules bright and sparkling after having been awakened at 3.30 A.M. by the Ramazan drummers who rouse our Mohammedan neighbors so they may prepare and eat food before the cannon is fired at 5.30. Next week school ought to begin again with eagerness after the three days' holiday.

"The picturesque side of this period appeals to one, however. The moon of Ramazan, the frail sickle in the sunset sky behind the mosque domes and lighted minarets, is a glimpse of pure beauty. Or the marvelous skyline of this old city with its Byzantine towers and swelling domes—clustered golden lights on the Tulip Mosque—and many minarets in the distance, all veiled in the lavender mist of early evening. These, and the curve of the Marmora shore down to the ancient land walls, are enough to make a poet rhapsodize!"

Miss Baird on the World's Day of Prayer in Bulgaria

"The program sent was translated and sent to twenty-five different churches and communities, not only of our Congregational denomination, but to Methodists and Baptists in Bulgaria. I asked each pastor where there were two denominations in his town to unite for the observance of the day, for we have tried to stress, especially among the women, the need of unity and understanding among the various groups of Christian people.

"I am enclosing a copy of the program and the 'Call to Prayer.' We printed six hundred copies but next year we must print at least eight hundred or a thousand for the idea is growing and finding favor.

"Just a few words about our own observance of the day in Sofia, yesterday. About ten days ago I invited the wives of the following pastors in Sofia: the Congregational, the Methodist, the Bulgarian Baptist and the Russian Baptist churches, also a representative of the Pentecostal and Adventist groups. They all came, as well as the representative of the American Bible Society and the two missionary societies, the European Fellowship Society and European Society. The American Board was represented by Mrs. Clarke and myself. All these representatives met in our Community House to look over the program, each taking a share in it. A social hour over the teacups followed. This was the second meeting of this nature, the first one being last year (1930). The suggestion was made that we should meet oftener, for it seemed so good to look into each other's faces and realize that one aim and loyalty bound us together to the Christ we all love and serve.

"We certainly had the same happy experience yesterday, when we had a mass meeting of women, this year in the Methodist church in the city. Every seat was taken and many stood up at the back and a few in the gallery. The church platform seated ten of the representatives of the various groups. Three of the Bible women acted as ushers and distributors of the programs.

"It was a very helpful, spiritual hour we had together, knowing we were only a small part of the great world-encircling chain of prayer. At the close we all joined hands and sang 'Blest Be the Tie that Binds.' It was estimated that there were about three hundred and fifty women present. What has taken place in the other twenty-five places in Bulgaria I do not know yet. I asked through our Evangelical paper, the *Zornitza*, a week ago, for reports from the various places we had sent the programs. These will come later."

*Mrs. Kingsley Birge wrote of it in our March issue.

Miss Cross of Bridgman Academy

"I really don't know what we are going to do another year for we are so crowded this year that we fall over ourselves. Our graduating class is very small and I know we will not be able to limit the incoming numbers to the out-going. Already our dormitory space here at the senior high is so full that we are having to have three in a room and are contemplating four like the junior high. We may have to use some of our teachers' rooms for the students next year. I wish we didn't have such a good reputation for it is terribly hard to turn down students when there are so few schools for them to go to.

"When I was out at Yenching last week one of the teachers complimented Bridgman because one of the freshman girls from Bridgman had gotten an average of I.8 which is a very unusual thing for any girl, especially one taking three sciences.

"I have had an interesting class this year in vocational guidance in our senior class. Of the seventeen members the plans are as follows: 3 to be doctors, 4 to be nurses, 3 to be teachers, 3 to be social or religious workers, 1 to be an engineer, 1 to be a lawyer, 1 to be a banker, 1 to be an architect. They have been doing some interesting visiting of hospitals, courts, health centers, banks, etc. I have gotten a wonderful thrill out of it and I feel that the girls have all been very much interested as it has opened their eyes to the advantages as well as the disadvantages and hardships ahead. It is interesting what openings there are for girls here compared to what there used to be a few years ago. And I believe these girls are going into them with a desire to make a real contribution.

Miss Jean Gordon of Wai

"Miss Picken has a fine social worker. She comes over here once a week and has a class with the teachers and Bible women. Then she goes out with the Bible women in the town. They also go to Satara one afternoon in the week for other studies with her. So our beginning has been made. It is a form of service that appeals to the people. One of our preachers has just returned from a month in Bombay taking a month's course with Dr. Manshardt. It has done him a lot of good. We hope to do more along this line. Miss Picken also spends twenty-four hours a week with us.

"We have six flocks of Blue Birds. Two in the two Municipal Girls' Schools. The teachers (Hindus) of these two schools join with our teachers and nurses in training in a Ranger Company. We are so happy to have these teachers join the Rangers. Last full moon they all took their own food and had a picnic dinner on the bank of the river. Miss Picken is finding the teachers in Government School greatly interested in Girl Guides and Blue Birds. It is a point of contact such as we have not had with these trained women before, for which we are most grateful."

Rev. William Hazen of Sholapur

"One item of achievement we can now record: the near completion of our "Gates Memorial" Community Hall, which is to be a monument to the long service of the Gates family in Sholapur. It took a long time and many experiments to procure the plans, and we had to reduce the size to fit the funds—about $6,700. Now we hope to finish without debt, but with need for furnishings and equipment. The hall is 30 by 48 feet, with two wings each 17 by 12, and three 12 by 12 rooms on each side. The hall is needed for meetings, Sunday school, lectures, concerts, etc., and the small rooms will provide space for various activities of the church and community. We are wiring the building for electric lights and hope to have lantern lectures and moving pictures when we can get the projection machine. We have considerable space behind the building where we hope to have swings and things for a children's playground and there is room also for young men to play. All in all, this should be a fine plant for the activities of our Christian community and a means for them to reach out in social efforts for their neighbors."

> Here in India, as we seek to establish a world of brotherhood, we find ourselves faced with obstacles that seem well nigh insuperable. In face of the problems of the outcaste; of dense ignorance, superstition, disease and poverty; of the low position of women; of the clashing interests of religion and castes; and, most serious of all, of the fact that little of the great power of religion is yet back of movements of social reform,—one is tempted to throw up his hands in despair. Yet here, as elsewhere, God's Reign shall come. . . . The call to us who love this great land is to hold firmly to our faith in a redeemed India. Let us picture it. Let us work for it. Let us be ready to pay whatever price is required of us to promote its coming.
>
> From Dr. Alden Clark's *The Social Dynamic of Jesus.*

THE BOOKSHELF

American Board Missionary Books

Tukaram, by Justin E. Abbott (printed in Poona, India, $1.25. May be obtained through Dr. Abbott, 120 Hobart Avenue, Summit, New Jersey), is the seventh in the series of Dr. Abbott's translations of *The Poet-Saints of Maharashtra.* Rev. Wilbur S. Deming has seen it through the press in India.

Dr. Abbott's own Introduction is an earnest of the interest of the whole biography, so brief extracts follow (the usual indications of matter omitted are not employed):

"The history of idolatry is not clear, but to God-fearing Hindus it has seemed a way of natural approach to God. Eknath, and Tukaram, and Ramdas are typical examples of loving devotion expressed through idolatry.

"Tuka, as he calls himself and as Mahipati calls him, was not a learned man. He never went to school. His caste, as Shudra, was comparatively low, and no inspiration came to him from that source, nor from the Brahmans of his acquaintance. Tuka's growth was like the growth of a tree from seed to full stature, on some retired spot, unassisted except by the very laws of his own being. Forced at first by hard necessity he was a petty grocer in a little village, but his heart was not in his business. He wanted God in his soul, and all earthly things, money and property, he counted as dung. Naturally he failed in business, and then came a period of adjustment to his now complete indifference to earthly things.

"He had no religious teacher. He had no one to guide him in his moral life, or in his relations to men in general. Mahipati pictures him helping the sick, carrying the burdens of the weary, giving water to the thirsty, food to the hungry, going on errands for the lame. Even animals came in for his kind thought. Even in this he met with no sympathy from his wife and little from his neighbors. Tuka had to walk alone. His teacher was no other than the Spirit within him. This brings us to the latter half of his life when God was his all in all. His poetic inspiration came unexpectedly to him, but once in its grasp he thought and spoke only in *abhangs* (verses). No one taught him the art of poetry.

Dr. Abbott confines himself to translation and does not explain the allusions to social customs, religious rites, and the like, but there is a good glossary and with the use of this a faithful reader will become fairly familiar with Indian life and thought, history and legends.

Before Governors and Kings (The Maryland Tract Society, 516 North Charles Street, Baltimore), by Clarence D. Ussher, M.D., is a chapter from Dr. Ussher's *An American Physician in Turkey,* reprinted in a most attractive booklet by the noted specialist, professor, and author of medical books, Dr. Howard Kelly of Johns Hopkins University, for the purpose of wider distribution. Writes Dr. Kelly in his preface: "Here is a parable out of Nature's great storehouse, given in an hour of need by the Spirit of God to Doctor Clarence D. Ussher, while living as a medical missionary in Van, Turkey, in fulfillment of our Lord's promise to grant wisdom to His servants in their hour of trial. We would all do well to dwell oftener on our gracious Lord's admonition when, as the disciples asked Him to interpret the Sower and the Seed, He exclaimed, 'Know ye not this parable? How then shall ye know all parables?' This is one of those 'all parables,' abounding in the realm of nature, given that he may run that readeth the message to stir up and refresh other pilgrims on their heavenward journey."

Biography

The Invincible Jew, by Harford Powel, Jr. (Bobbs-Merrill Company, Indianapolis, $2.50), is called a modern biography of Paul of Tarsus; but if one is led by the word "modern" to expect one of the "debunking" biographies presses have poured out so prodigally of late, he will be disappointed. Or, rather, the "debunking" will be all the other way. The dry-as-dust theologian, the infallible authority on religious matters, disappears. In his place we see a *man*: A man whose mind *grew* from year to year, whose views, therefore, changed as he recognized his mistakes; a practical man, a man of the world; a "poet and a prophet," hence, the very antithesis of the theologian; a "man who was lynched and went back to face the lynching party"; a hero.

The book is absorbing; fascinating; you cannot lay it down, once begun; you read it again and again; the style is terse, vivid, dramatic; you want to read the Book of Acts all over again in the light of what the author makes out of Luke's "close-packed style"; you want to read again Paul's letters, in a modern translation and in their proper order of writing, instead of in the order which makes Paul's mind seem to grow "steadily more immature as he wrote."

"One day's editing of the ancient manuscripts by Paul himself would have done more to clarify many Christian ideals than all the millions of sermons and essays that have been written by other hands. . . . He quoted things which the secretaries did not know were quotations, so that they wrote them gravely down as if they were part of Paul's own belief—even when they most violently disagree with his fixed ideas. . . . He had no idea that he was establishing permanent doctrines for men to squabble over for centuries. He was writing topical temporary letters to friends."

Paul's own personality is rescued from misconception. "The people of Lystra have painted his portrait for us. Better by far to trust to their frank eyes, than to the exaggerated humility of Paul's own description of himself. 'I am base in presence,' wrote Paul. 'You are the god Mercury,' said the crowd. . . . He was the god who traveled with the speed of the wind. It was a superb compliment to Paul's vigor and beauty and charm."

Another point of view may be novel to many. "Those who say that Paul was 'a failure at thirty' and a great success directly afterward are twisting the facts." His conversion transformed him from a rich powerful young man into a miserably blinded invalid. "It terminated his office as a judge of the Sanhedrin . . . 'I suffered the loss of all things,' he wrote, rather grimly to the Philippians. Neither his old friends would have him, nor the new friends to whom he tried to attach himself. A long period was to go by before he could call himself a Christian. If he made up the story of his 'vision,' it was surely one of the most unsuccessful lies in the world. He lost everything by it. He gained nothing at all. Back to Tarsus he went, and Luke disdains to tell us what he did there. He does not return for eight years."

Then Barnabas went down to Tarsus, "for to seek Saul."

Church Work

The Minister's Weekday Challenge, by Edwin H. Byington, D.D. (Richard R. Smith, New York, $2.00), completes his trilogy on the task of the modern minister, the two earlier books being *Pulpit Mirrors* and *The Quest for Experience in Worship.* Dr. Byington, for forty years a pastor, is Professor of Homiletics and Liturgics in Gordon College of Theology and Missions in Boston; his father was Theodore L. Byington, D.D., missionary of the American Board in Bulgaria for twenty years, editor for twelve years of a Bulgarian periodical that is still published, and author of a number of books in the Bulgarian language. The present author comes by his gift with the pen quite naturally.

"There is much to justify the conviction that **the Christian ministry has more influence today than ever before,**" writes Dr. Byington and to young men just beginning their ministry and to older men who in their busy lives have forgotten much, he gives the most intensely practical and detailed advice concerning the out-of-the-pulpit duties of the pastor, and his advice is never trite, often very original. How to survey his field; how to plan his work, "because no one plans for him," as the teacher, office or factory worker is planned for; how to prune away organizations that should be given up and church habits that are inefficient; how to graft on new societies; how to inspire unofficial efficiency; how to recruit and train church workers; how to face finances and how to recognize business relationships.

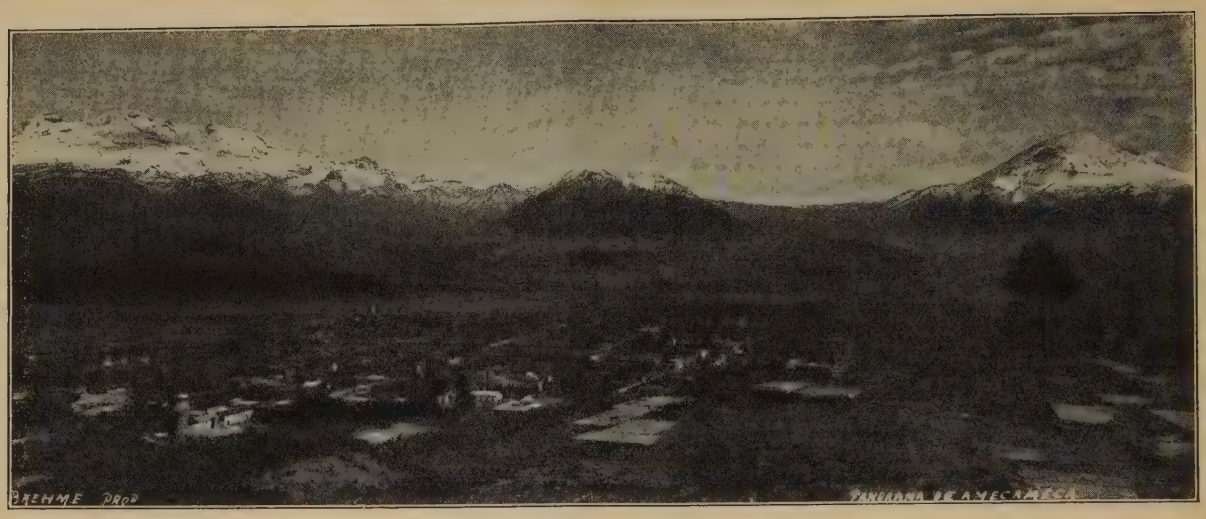
The author points out that, unlike men in any other profession, the pastor must be a skilled specialist in several diverse lines at the same time: He must be preacher, educator, executive, financier—yes, even lawyer, for familiarity with parliamentary law and ecclesiastical law is essential and some knowledge of civil and criminal laws desirable as making him helpful to his people in emergencies.

"In this age challenges abound. Thank God for challenges! Nothing can so stir these ease-loving natures of ours, develop their latent powers, and enable us to achieve our maximum."

Mexico

The Genius of Mexico, edited by Hubert C. Herring and Katharine Terrill (published by the Committee on Cultural Relations with Latin America, New York, $2.50). Our readers are familiar with Hubert C. Herring and his work in behalf of a better understanding and appreciation between the peoples of the Americas. His Committee on Cultural Relations with Latin America is working for the "creation of a public sentiment in the United States that will be sensitive to the moving forces in Latin America and be concerned with the furthering of relations of mutual respect and friendship." It has a program that is concentrated on the leaders of public opinion through annual seminars in Mexico and the Caribbean. *The Genius of Mexico* presents the lectures that were delivered before the Fifth Seminar in Mexico in 1930.

It is difficult to select any one chapter for special notice. We would advise the securing of the book if merely to read the first chapter by Moisés Sáenz, who brings out the real genius of Mexican life as revealed in "Contrast; Strife; The Quest for Unity." For that matter, however, almost any chapter would well repay the reader. Here are titles to conjure



A Mexico Skyline

Old Ixtacchuatl and Popocatepetl could tell some interesting stories.

with: The Indian Heritage; The Art of the Indian; Economic Problems; The Agrarian and Labor Situation; Social Problems; Migration; Relations between the United States and Mexico, etc.

The friends of missionary work in Mexico will be interested in the chapter on Education in Mexico, and the chapter on Religious Forces. Dr. Báez makes a very good statement on Protestantism in Mexico. The last chapter, on A Summary and an Interpretation, presents a rather dubious article by Carleton Beals, but hope is revived in Hubert Herring's statement on The Fine Art of Understanding.

One gains the impression from this list of lectures that the Revolution has not yet spent itself by any means, but that, on the whole, the movement is progressing.

Hinduism Invades America, by Wendell Thomas (The Beacon Press, New York, $3.00). In these days when the foreign missionary movement of the American churches is so often criticized for forcing its religion upon unreceptive peoples, it is well to realize that America is the "foreign field" of Hinduism. As Harry Emerson Fosdick says in the introduction, "Christianity is at work in India and Hinduism is at work in the United States. There is no possibility of Indian religion escaping the influence of Jesus Christ, and there is no possibility of American religion escaping the influence of the great Indian faiths. Mr. Thomas's book therefore is of primary importance."

From this book we learn that in various ways Hinduism has expressed itself on American life: on miracle-loving people through Hindu "fakes" and "fakirs"; on individual religious truth seekers through the Vedanta movement, the Yogoda society and other Hindu and Hindu-like cults; on cultural liberals through the Three Fold movement; and on students, teachers and scholars through the International School, learned lecturers, cultural organizations, and certain Western philosophers and poets.

Outside of America, moreover, Hindu missionaries are teaching and preaching their religion in both Eastern and Western countries. In India, a certain Hindu missionary society has been formed. Not a few believe: That the Western frame of mind is peculiarly promising for the reception of Indian ideas; that Christianity is in the throes of death in comparison with Hinduism; that its dogmas cannot withstand the scientific theory of evolution, while its claims to finality cannot be maintained in the view of the modern study of religion; that Hinduism, on the other hand, is fit to be the world religion, as it stands for culture rather than for dogma.

This modern expansion of Hinduism is just a part of the great modern awakening of Asia. The world-wide struggle for cultural influence is now taking place. Perhaps India is in the van of Oriental religious imperialism because she has lived in the British Empire and her intellectuals have learned a world language.

"As Oriental countries in the recent past furnished good soil for the sowing of Western culture because of their material helplessness and subjugation, so America today offers good soil for the sowing of Eastern culture because of its growing liberalism."

Jesus as a friend, by George Stewart, Ph.D. (Richard R. Smith, New York, $1.50), is an approach to the character of Christ through His friendships with those whose characters range from that of the fiery prophet, John the Baptist, to that of thief on the cross.

But, although friendship both gives and takes, Jesus gave only, in all these friendships except two: From John the Baptist He received recognition and an exhibition of courage in the face of death "that must have strengthened Jesus immensely in many trials in the next two years"; and from Peter He had understanding, and "Jesus needed companionship desperately during those brief three years of His public ministry; He needed appreciation for He was to be rejected in many quarters."

The lesson of each friendship is applied to our own modern life. This is especially true of the chapter on the leper, who was, Jesus saw, "unfit for human contact, but He gave unto him the cool touch of His own clean flesh. . . . There are such men and women today. Some have become unfit for association by polluting their minds. . . . This leprosy of the mind can be caught by anyone. . . . There is also a destruction which gradually overtakes the bodies of men and women unawares . . . and yet love does abide, does serve them, does suffer with them, and in the end is the only thing which can redeem them."

What Can Students Believe? (Richard R. Smith, New York, $1.60), is a collection of sermons preached at Yale by Harry Emerson Fosdick, Ernest Fremont Tittle, Charles R. Brown, Reinhold Niebuhr, Henry Sloane Coffin, James Rowland Angell, George A. Buttrick, Willard L. Sperry, Robert Russell Wicks, and Elmore McNeill McKee. They were arranged by Dr. McKee, formerly chaplain of Yale University and pastor of the Church of Christ in Yale University, now rector of Trinity Church, Buffalo, New York.

The names guarantee the quality of the sermons: there is no question about *that*. But the ordinary reader is interested in observing the sort of fare appreciated by a student, for "the sermons here published were all received with intellectual satisfaction and with varying degrees of moral enthusiasm." Was Dr. Wicks' "The Habit of Living on Other People" rather strong meat for boys who would be having no business responsibility of their own for some years? "We weather our hard times at the expense of those who have the smallest margin of security. We are still trying to be Christian in a society that is based on that kind of cannibalism. . . . Our commercial habits have tended to train out of us the very elements of Jesus' religion which made it a power to turn the world upside down."

Most of the other sermons answer the question of the book's title in varied ways, with the modern spirit, with the weight of up-to-date knowledge, and with long experience with youth, behind the answers.

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Conference for Women's Foreign Missionary Societies	*July 13 to 21*
Conference of Religious Education	*July 22 to 31*
General Conference of Christian Workers	*August 1 to 17*
Massachusetts Christian Endeavor Conference	*August 17 to 24*

Dr. John A. Hutton, Dr. G. Campbell Morgan, Dr. James Moffatt, Dr. Charles R. Erdman, Dr. James Vance, Dr. A. T. Robertson, Rev. Adam Burnet, W. R. Moody, Dr. Paul Scherer, Dean T. W. Graham, Mrs. Frelon Bolster, Mrs. E. H. Silverthorne, Mrs. John Cratty, Miss Frances Phraner, Mrs. Virgil Sease, Dr. Eleanor Calverley, Prof. H. Augustine Smith, Dr. Raymond Calkins, Dr. Milton T. Stauffer, Dr. Wm. H. Foulkes, Dr. Herbert W. Gates, Russell J. Blair, Clifton P. Howard

are among the speakers and leaders. For additional list of speakers, information regarding entertainment, reduced railroad rates, address

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Miscellaneous

American Society, by Charles Francis Thwing, D.D., LL.D., Litt.D., L.H.D. (The Macmillan Company, New York, $2.25), is a volume of interpretations of educational and other forces limited in time to the score of years since 1911. Dr. Thwing is president emeritus of Western Reserve University and Adelbert College, and his books on college subjects make an impressive list. He was for many years a corporate member of the American Board.

The first chapter deals with the best and the worst in American society. The author contrasts the best and the worst in the individual's use of personal liberty; in his use of material treasure; in his efficiency and the excess of that virtue. He contrasts the best and the worst in the field social, the field of the community; in the Federal Government; in the field of care for the health of the community; in the field of education.

Last of all he takes up the best and the worst in the field of religion. "A third element of the religious best lies in what may be called the foreign missionary movement. This movement began as a distinct evangelistic endeavor, a little more than a hundred years ago, in two academic groups at Williamstown and at Andover. It has constantly enlarged its ongoings. Its vision of the world, a world interpreted as pagan or half-heathen, has

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HAROLD B. BELCHER, *Treasurer,*
14 Beacon Street, Boston, Mass.

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AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS
ATLANTIC OCEAN
INDIAN OCEAN

NEW AMERICAN BOARD MAP OF WORLD FOR CHURCHES AND SUNDAY SCHOOLS

Above is a reproduction in miniature of a fine new map especially prepared for use in the local church. It is a new and different projection scientifically approved as the most modern and accurate one possible. To secure it at as little cost as possible the Boards of various denominations coöperated through their Missionary Education Movement. The drawing given above is of our American Board edition. The colors of the map are well planned and distinct without being garish and the material is a good quality of cloth. All missions of the American Board are indicated by large red circles and a clear table of Missions and all Stations given in the white space at the top. Very good use of open space has been made to include charts and tables such as that of the Areas and Populations by countries. The retail price of the map is $3.75. Every Congregational Church should own one as a necessary part of its educational equipment. Wall size only—91 x 41 inches. Order from Harvey L. Meeken, Agent, 14 Beacon Street, Boston, Mass.

become ethical while still remaining evangelical. In the united ethical and evangelical service it has also become intellectually educational. It has been indeed 'instant in season and out of season,' in preaching the Word. But it has also founded colleges in China, Japan, India, and Turkey, established kindergartens in Kobe and Bombay, endowed medical schools in Peking and Tokio, invented power looms for the weaving of Indian cloths, and opened health clinics in the slum districts of a score of national capitals. Of Christ's two consummate commandments, without disobeying the first, it has practiced, and practices, the second."

Dr. Thwing then, after showing what are the worst elements of the religious, takes up, among other subjects, the American family, the effect of the war on higher learning, the tests of a nation's civilization, and the growth of institutions.

Mothers of Famous Men, by Archer Wallace (Richard R. Smith, New York, $1.00), is a book containing the stories of the beautiful relationships between mother and son in the lives of Augustine, John Wesley, George Washington, King Edward VII, Johann Wolfgang Goethe, Benjamin West, John Quincy Adams, John B. Gough, Abraham Lincoln, Lord Haldane, Gipsy Smith, Sir Francis Chantrey, Sir James Barrie, Booker T. Washington, John Ashworth. Archer Wallace has written many fine books for boys and this collection of stories will also help them to understand true success and the way to attain it. Older people will enjoy it as well.

PORTRAIT OF PETER ISAAC*

By WILLIAM WOOD WALLACE

To thee, O friend, through years and labors tried,
This portrait we unveil for memory's sake.
That those who come hereafter may partake
Thy unveiled spirit that may here abide;
Whilst thou from old familiar scenes and faces,
From pedagogic labors and renown,
Pursuest thy course through devious ways of town,
In civic councils, loud unhallowed places.
May He who guides the Stars' unerring flight
Through myriad cycles of unending years,
Thy steps direct, safe from retarding fears,
Through that high vault of everlasting light
Where thou, who taught'st the way of life well trod,
Mayst find that way lead on and on to God.

*See page 225.

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For additional help write to:

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14 Beacon St., Boston

OUR STAMP CORNER

The centenary stamps of Greece* were issued in March, 1930, to commemorate the one hundredth anniversary of the signing of the London Protocol (1830) in which the Great European Powers recognized Greece as an independent country. The set is a gallery of the portraits of the heroes connected with Greece's war of independence from Turkey.

The 10 lepta (brown) gives the portrait of REGAS FERRAIOS, the poet, who with his lyre went from village to village singing songs and spreading the ideas that set hearts aglow for a free Greece. He interested Napoleon in the cause of Greece but was found out and killed in 1798 as he said: "I sowed; others *will* reap."

The 20 lepta (black) shows GREGORY V., who was arrested on Easter Day, 1821, and hung right after the morning service to spread terror in the hearts of the Greeks who had raised the standard of rebellion against Turkey a few weeks before. Because of his saintly life, the Orthodox Church made him a saint.

*We are indebted to Professor George P. Michaelides of the School of Religion, Old Phaleron, Greece, for the material from which our notes are taken. A picture of Professor Michaelides ought to appear on the Project Sheet for Greece in every "World Friendship Stamp Album." One may be found in both of the groups on page 168 of the April HERALD.

ALEX YPSILANTIS appears on the 40 lepta (green) because of his sacrifice in giving up the honors and glories of Russian court life to fight for Greece in 1821. Ypsilanti, Michigan preserves his name in the United States.

LASCARINA BOUBOULINA, twice made a widow in naval warfare, with the fortune she had, built and equipped a frigate and three smaller vessels on which she and her sons fought bravely. She appears on the 50 lepta (red) stamp.

The 50 lepta (blue) shows ATHANASIUS DIACOS, called "the Deacon," because he left monastic life to fight for Greece. When captured he chose to die rather than become a Moslem in reward for his bravery.

The 1 drachma (red) gives the portrait of the greatest figure of the war, THEODORUS KOLOKOTRONIS. He led the Greek forces in their first battle and victory in Peloponnesus, and repeatedly defeated superior Turkish forces.

The 1 drachma (yellow) is a portrait of CONSTANTINE CANARIS, who twice burned the flagship of the Turks and was several times prime minister after the war.

The 1.50 drachma (blue) shows GEORGE KARAISCAKIS, another fighter who got up from a sick bed to free Athens, but was mortally wounded in the battle.

MARCO BOTZARIS, on the 1.50 drachma (red) is the famous hero of Missolonghi, immortalized in English literature. He lost his life in a desperate attempt to prevent the siege of the city.

The 2 drachma (orange) portrays ANDREW MIAOULIS who was an able sea captain. With a small fleet he so harassed the enemy that he prevented a massacre in Samos twice and paralyzed the activities of the Turkish fleet. King Otto made him an admiral, and he died beloved and esteemed by all the Greeks.

LAZARUS KOUNDOURIOTES, on the 3 drachma (brown), gave all his huge property to the national cause. Though not in public office, he was the brains and the leader of thought and policies throughout the seven years of struggle—the Benjamin Franklin of Greece.

The 4 drachma (blue) shows the growth of Greece since 1830.

The 5 drachma (purple) gives a portrait of JOHN CAPODISTRIA who resigned from a fine position in Russia and travelled all over Europe trying to win friends for Greece. In 1827 the Greek National Assembly appointed him governor of Greece. He

accepted and brought order out of chaos in politics, in social conditions, in foreign relations, in finance. He started the Greek system of schooling. For all this he refused any salary.

The monastery of Arcadi, Crete, is shown on the 8 drachma stamp (lavender), and MAVROMICHALIS on the 10 drachma (black). The 15 drachma (green) gives the portrait of DIONYSIUS SOLOMOS, one of the best poets modern Greece can boast. He wrote the Greek national anthem:

"Born out of the sacred bones of the Greeks
Hail, oh hail, Liberty."

The 20 drachma (blue-black) shows a famous doctor and man of letters, ADAMANDIUS KORAES, who, though poor, edited the Greek classics for popular use, purified the Greek language as it was then used and "created" the language now adopted officially. The 25 drachma stamp (black) shows the Flag of Independence being raised near Patras, March 25, 1821, and the 50 drachma (red) the attempt of the Greeks to escape from Missolonghi where they had been besieged for years. Lord Byron gave his life defending this city.

This warlike set of stamps, showing the Greek leaders of a hundred years ago, does not do justice to the spirit of modern Greece which is well represented in Dr. Marden's article, "As Greece Enters Her Second Century of Independence" on page 155 of the April HERALD. Old animosities have changed to mutual regard.

From Greek Centenary Issue

THIS, THAT, AND THE OTHER

It Just Means the Street

Going to Athens for her Bairam vacation, Miss Olive Greene of Smyrna visited the refugee camps at Dergouti, Kokkinia, Lipasmata, where, though she found many spotless, happy, tiny homes, she also found too many of the children in the schools poorly dressed, pitiful, miserable little things, and tuberculosis everywhere from lack of proper food. "Four dollars per child not forthcoming for the little ones in the camps, and the teachers' salaries so small! There isn't room for them in the public schools. It just means the street."

Miss Greene has completed an English book which will soon be printed. "I think it will save a girl a year's work, having grammar and idiom down on paper in a form suitable to her Turkish mind. It has been a year of hard but rewarding toil. Never have the girls studied so hard or tried so strenuously to do solid, steady work.

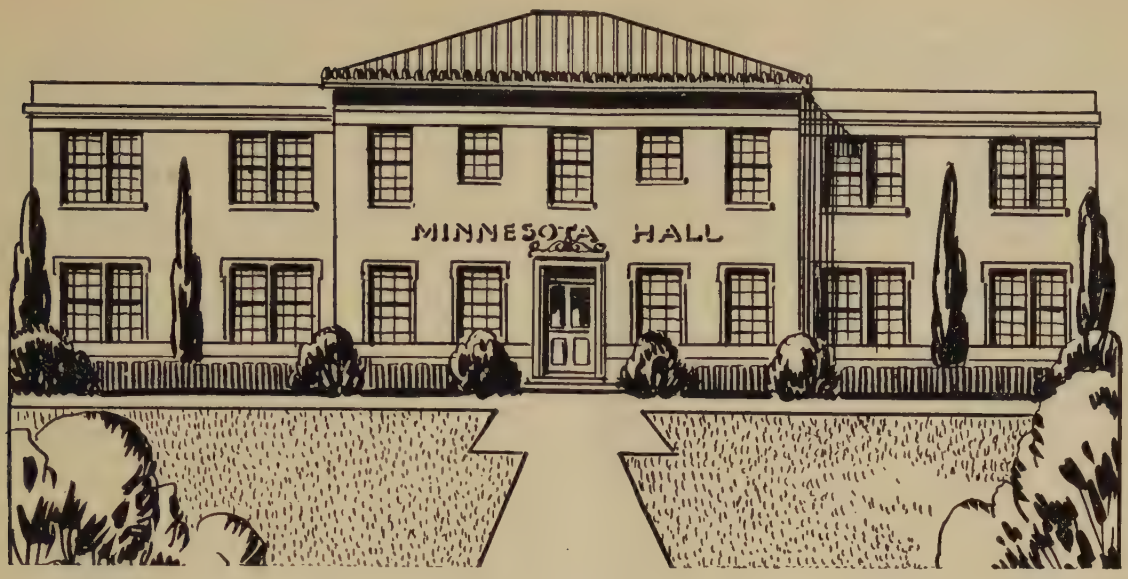
Homeless, Landless, Friendless, Flung upon a Foreign Shore

The refugees in Greece. "Here, with incredible pluck and perseverance, and sustained by a faith in the God of their fathers which make us ashamed of our own little faith, they are settling themselves and are struggling to make their way. But it is a colossal task both for them and for the kindly land that opened its doors to them.

"The urban refugees are acquiring homes, but a crisis in the rug industry has thrown thousands of them out of work again. The rural refugees are taking root in the land but the crops have suffered from pest and from overproduction. Hundreds of families are trying to emigrate, but where? Many who would be a valuable asset in any adopted country are unable to find a country willing to adopt them, and many cannot earn or borrow their passage money; therefore there is nothing for it but to remain here, picking up a living as best they can.

"Twenty drachmas (27 cents) per day per person is a conservative estimate of the irreducible minimum for food alone, yet we know of families of four and five living on less than that. Is it any wonder that there is a high death rate, and that many are already doomed by tuberculosis and malnutrition?

"Now, what would happen if we should withdraw even the meager and



wholly inadequate support being given at present to school, church, and social work? Some of the pupils in the settlement schools would be absorbed by the public schools which, however, like our own, suffer from lack of accommodation. Roughly 50 per cent of the total would be left schoolless and would run wild on the streets. The lack of healthful occupation among the youth is even now a serious problem and is menacing the high standards of morality for which the Greeks and Armenians were justly noted; but if this street education were extended to children of school age the results would be appalling.

"To many of the refugees the American Board is the only friend that has stood by them, and the prospect of its failing them is a staggering blow to their faith in both God and man."

A Dormitory for Anatolia College Secured

President George E. White of Anatolia College is rejoicing over the fact that funds are in hand for the erection of a dormitory there for seventy-six students and four teachers. It is to be named Minnesota Hall, since Minnesota friends have provided practically the entire sum—$35,000. President and Mrs. White, their son George D. and his wife, Mr. Dana K. Getchell, and Miss Mary Hill of the staff at Salonica, have all lived in Minnesota, and Carleton College has sent Anatolia College a succession of high-class workers.

The newest appointees are Professor and Mrs. Paul C. Mitchell of Missouri Valley College, Marshall, Missouri, and Mr. James W. Abel of Bloomington University, Indiana. Mr. Mitchell goes out to the Department of Physics and Chemistry; Mr. Abel goes for a three-year-term as a teacher of English.

A cablegram has been received with the word that the Greek Government has already promised exemption from customs and duties on building supplies for the College. This shows the Government's interest in the development of this institution among the refugees of Macedonia.

Help Wanted for Earthquake Sufferers

The earthquake in Kortcha, Albania, the last of January, was the most terrible that region had ever known. About 85 per cent of the houses were injured, many being rendered dangerous to live in. A large part of the population was even as late as March living in the open or in hastily built shelters.

Funds are badly needed for relief, but up to March, Rev. Phineas Kennedy, missionary of the American Board before the Board withdrew from Albania, had almost none in hand. His school building also was seriously injured, repairs badly needed, and the need for some sort of building to house boys is urgent. "We had been struggling with reduced contributions owing to hard times in America, before this blow to our Mission property, and now we are wondering in just what way the Lord will provide for this tremendous expense."

The American Board would be glad to forward any gifts or relief funds. Make checks payable to Frederick A. Gaskins, treasurer, and send to 14 Beacon Street, Boston.

Portrait of Peter Isaac Unveiled

In the American College Hall recently. "A large audience assembled," writes Dr. W. W. Wallace, "to do honor to one who has spent his whole life in the service of the mission and the college and, now retiring, has become vice-chairman of the Municipal Council.

From Dr. Wallace's speech on the occasion, an address which briefly reviewed the history of the college, we quote the sentences specially referring to Mr. Isaac: "I first knew Mr. Peter Isaac in 1897 when he was headmaster of Pasumalai High School. He had been chosen for the position by one who was a keen judge of human nature—Dr. George T. Washburn. The young man chosen has abundantly confirmed the choice.

"In 1905 when the college department was moved to Madura . . . Mr. Peter Isaac was again chosen by Mr. Zumbro to assist in rebuilding the college. . . . During the next twenty years or more Mr. Peter Isaac was one of the personalities that helped to mould the institution. Quietly, un-

ostentatiously, earnestly, with unfailing wisdom and devotion, he labored for the good of succeeding classes of students, ever increasing in numbers and in loyalty to their Alma Mater.

"The great excellence of his character was seen in a combination of natural dignity and disciplinary force with a sufficient degree of familiarity that made him a friend to those who sought his advice and support. . . . His patient thoroughness as a teacher and high standard of conduct were the mark of one who, having deliberately chosen his profession in early life, regarded it as a high vocation which he pursued consistently to the end through forty years of devoted, self-sacrificing labor, and exhibited those graces of professional courtesy and Christian character of which he remains a worthy exemplar."

See sonnet by Dr. Wallace on page 222.

Say It with Books

As our readers know, Dr. Laubach of the Philippines has invented a Moro alphabet and is printing books, as well as a small weekly sheet which he calls *Totwl* or *Herald.* Now he is faced with the question, what shall he print? Confronted with a rare opportunity for molding the thought life of the Moros of Mindanao, he and his associates send out an SOS to the United States:

"We ask you to send us, not your bodies, but the best of your minds: what *you* would print if you had the chance of suggesting a literature for these people. Send us a good book, and if we get it translated we will return you a copy autographed by the leading Sultans of Lanao—and how they like to write their signatures when they can! And send in a spirit of sacrifice with a prayer back of each one."

Books should be addressed to Dr. Frank C. Laubach, Dansalan, Lanao, Philippine Islands.

* * *

When people have asked Miss Alzina Munger of Taiku what to send as gifts to their friends who are foreign missionaries, she has answered, "send them books, especially professional books. We have no public libraries, so we must buy our own books and borrow from each other. There is no duty on books, but even so, they are expensive enough, so that we cannot buy as many as we really need for the good of our work. Ask someone high up in the profession to which your friend belongs what are the best professional books published this year, and send your friend one of those. Books are our absolutely essential tools."

More Messages to Dr. Peet

Besides the cablegram from the Near East Mission to Dr. Peet on his eightieth birthday that was mentioned in the March MISSIONARY HERALD, many others were received by him. Here are extracts from a few messages. Hon. Henry Morgenthau: "You have been blessed with a fine, useful life and are going to leave this world a little better for your having been in it. I feel enriched from having known you."

From Dr. J. L. Barton: "You have many reasons for looking with satisfaction upon the way you have seized the opportunities that have come to you and so have built your life into great religious, social, and national movements that will go on and continue for generations."

From Major John H. Finley, editor *New York Times*: "I thank God for what you have done to keep the East near to the heart of the West."

Come to Mountain Rest This Summer

Thus the missionary on furlough is urged by Rev. George M. Rowland, who spent last summer there. "For a summer of real physical rest and recuperation for missionaries and their children," he writes, "for family reunions, and for spiritual refreshing, there could hardly be a better inland resort.

"Situated seventeen miles from the nearest railway station at Northampton, Massachusetts, the Rest is located on a wooded hillside at an elevation of 1,500 feet; it overlooks the Berkshire Trail and broad expanses of wooded hill and vale, north, south, east, and west; its own estate consists of sixty-five acres of land and it has its own water supply, electrical plant, and fresh vegetables and fruits.

"Sixty guests can be accommodated in five cottages with a common dining room in the main cottage called Scudder Hall. For the last four years the average registration has been ninety-seven, of whom thirty-five have been of American Board connection. Last summer there were representatives from Africa, Burma, Ceylon, China, Egypt, India, Japan, Korea, Persia, Philippines, and Syria, of Baptist, Congregational, Dutch Reformed, Methodist, and Presbyterian persuasion.

"Guests are met at the station by the Mountain Rest automobile. Each day begins with family prayers after breakfast; then the *daily dozen,* after which everyone goes his own way. There is tennis, barnyard golf, volley ball, fishing, swimming, hiking, and the like, to suit the taste of everyone. For each of several summers the guests have given a missionary pageant in the little Congregational church in Goshen, nearby, and its people learn through the seeing of the eye as well as the hearing of the ear the conditions of the various peoples to whom the American churches are taking the Gospel.

"A typical note from a departing guest is this from Mr. John Barrow of China: 'The hospitality of Mountain Rest can never be measured. It is a wonderful place for rest and recreation. I wish it were possible to fully express our appreciation.'

"The season lasts from June 20 to September 10. The charge is six dollars a week for room and board, with bed and table linen provided and laundered.

"Inquiries and applications for accommodations should be addressed to the secretary, Mrs. Livingston W. Cleaveland, Mountain Rest, Lithia P. O., Massachusetts."

"Doctor" White

Our new secretary in the Home Department took up his duties in Boston early in March, but he will be obliged to return to the Pacific coast this spring to complete his residence work for his Ph.D. from Leland Stanford. The degree of Doctor of Divinity was conferred on him at the recent opening of the second semester of the Pacific School of Religion.

Personals

Dr. Ernest Pye, president of the School of Religion at Athens, has returned to his home in Oberlin after a stay of several months at Clifton Springs.

Mrs. Charles L. Storrs is bringing her four children to this country for needed dentistry; they will arrive April 3 on the *President Fillmore*.

On his way to visit the land of his birth, the land where his father and mother, missionaries of the Board in Foochow, lie buried, Mr. Charles Hartwell of Brooklyn died, March 7, in Shanghai. Miss Emily Hartwell of Foochow is his sister.

Mrs. Charles A. Kofoid Observes a Mission Meeting

In this month of May takes place the annual meeting of the Japan Mission. What will it be like? Mrs. Charles A. Kofoid of Berkeley, California, whose husband, head of the department of Biology in the University of California, was teaching for six months in the Imperial University at Tokyo, was present at last year's meeting and many of her observations apply not only to *that* meeting but to all of them and to meetings of other missions.

She was an informed observer, sympathetic, experienced in mission matters from the Home side, not unused to conventions, congresses, associations among church folk or social workers or university people. But never had she seen a finer spirit of fellowship.

"It was like a family or, perhaps, more like a group of college-mates. The sixty or more seemed to know each other by first names, to be concerned in each other's most intimate problems, to be just constantly kind and good to one another. Were they really so much better than other people? A slightly skeptical mind decided that it was all because they shared in the same noble work and the very conditions of living in a strange land made their problems alike. Their questions of health and housing, of the education of their children, of recreation for themselves and their children, draw them together: matters that never come before geneticists or zoölogists when *they* meet.

"They were a pretty fine group just as men and women. There was lots of ability about: this one and that one educated along some special line; and somehow good-humor and ready wit seem to go just naturally with marked capability, as if the satisfaction of knowing how to do one's job reaches over into all other self-expression.

"Of business before the Mission the Outsider was impressed with three matters: the welcoming of the missionaries of the Christian denomination to this body for the first time in a way that showed the union of spirit was quite there; a mandate from the Board that they should evaluate their work—but who is wise enough to tell the value of work in living hands that may die or flourish according to the spirit of a man; third, a mandate from the Board to cut down the budget by $9,400 after a 10 per cent cut had already been made. This would seem to be a hard and bitter business, but to the Outsider it proved to be the most inspiring, exhilarating, amusing, and helpful part of the whole program.

"Consider! they had already cut institutions, made adjustments, and now they must get right down to personal sacrifice. 'Shall we give up Mission Meeting?' Three propositions were presented: give up the meeting altogether; make it a biennial; meet yearly but assume most of the expense personally, thus saving the Board $500. The third proposition was voted overwhelmingly and each adult member was assessed $15.00 a year. 'Of course we can't give up the Mission Meeting!'

"A number of single women have found it desirable to set up joint households, and the item of $100 granted each single missionary for expenses of household—an item brought over from the days of the Woman's Boards—was snatched away, and thus another $500 was saved.

"But when it came to cutting down *work*, that was a different story! One dear old missionary, white-haired, and soon to retire, just *fought* for her work. Hadn't she built and bought for it out of her own resources? Hadn't she eaten salt and potatoes and refused the refreshment of the mountains that her work might prosper? At last it was on its feet, given grants by both government and municipality. Was it not the only chance for education for hard-working youth in a community distant from other resources?

"The moved treasurer tried to be hard-hearted. If she had made those sacrifices it was because she joyed in her work more than in anything else. Who *wouldn't* eat potatoes to be the founder of a great school! Besides, she had rather started this on her own and then turned to the Board for help. But, it seemed, you could turn this around: she had nursed an enterprise through its sickly infancy and then presented a growing work to the Board. The Outsider was led to think that such work is apt to suffer from an unusual endowment of ambition, of self-sacrifice, of initiative, perhaps even of rash daring, among its workers. The Board would save money if it would send out less gifted people.

"A particularly touching organization is included in the Mission: the Mission Church exists mainly for the sake of the children. The parents are for the most part 'associate members,' as they wish to keep membership in their home churches. It elects its pastor each year and in that election is summed up the regard of the Mission for its leaders. It was a sweet experience to look over the little church record book and see when one or another of those long known had come into membership.

"Sunday's services included a service for the children: they conducted the exercises, gave their money to Dr. Grenfell's work, and presented answers to questions set by the pastor of the year before. There was talk of prizes for the best, but it ended in the pastor of the year, Mr. Newell, just retiring after over forty years of service, giving all the children who had returned answers a present from Korea.

"In the evening there was *such* singing! And a memorial service for those departed during the year. But the tenderest part of it all was when Helen and Mary were taken into church membership. They were 'Helen and Mary' to all there, and somehow the Outsider couldn't help thinking that in higher circles *all* their names were known as tenderly. Perhaps it was out of some such experience of the early church that the words came: 'And their names shall be written in their foreheads.'"

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For further information please read the article and see the pictures on page 190 of this issue of the HERALD, or address REV. R. W. MCCLURE, 56 Ridges Court, Portsmouth, New Hampshire.

Gifts may be sent to F. A. GASKINS, *Treasurer*, 14 Beacon Street, Boston, Massachusetts, designated "Fukien Christian University Dormitory Fund."

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

LIST OF STEREOPTICON SLIDES

(All slides are hand colored)

Recently, the text of all of these lectures has been subjected to most careful revision, all out-of-date slides (not historical) discarded, new slides added to most of the lectures, and the whole number of slides in a lecture reduced to about fifty, with a few exceptions.

General.	The American Board	51	slides
	Congregational Shrines	52	slides
	The Ministry of Healing	50	slides
	With the Boys and Girls Abroad	44	slides
	Hinduism	53	slides
	Buddhism	53	slides
	Mohammedanism	50	slides
	English Shrines	70	slides
Africa.	The Forward March of the Zulus	67	slides
	Trekking Across Rhodesia	53	slides
	In the Heart of Angola	50	slides
	Four Thousand Miles Through Africa	52	slides
	Angola, the Country of the King	52	slides
	The Black Man in White Man's Africa	48	slides
Turkey.	The American Board in the New Near East	50	slides
	New Turkey in Preparation		
India.	Awakened India	54	slides
	Glimpses in the Marathi Mission	54	slides
	A New Day in Old Madura	50	slides
	Under Ceylon's Palms	60	slides
China.	In Far Shansi	50	slides
	Tientsin, Where East Meets West	52	slides
	Beautiful Foochow	50	slides
	Up the Min to Shaowu	50	slides
	Upward Trail in Shaowu	50	slides
	China's Past and Present	51	slides
Japan.	Round About Japan	60	slides
	Farm, Field and Factory in Japan	55	slides
Spain.	Beyond the Pyrenees	50	slides
Philippines.	Voyaging among the Philippines	50	slides
	The Thrilling Tale of the Philippines	51	slides

In addition to the above we offer a fine selection of hymn slides which may be obtained for use with the above lectures. We also have available, at Boston, a stereopticon lantern which may be rented for a small fee. It is equipped with a four hundred watt Mazda lamp. Write for available dates and price.

STEREOPTICON LECTURES. These slides are loaned to Congregational churches on payment of transportation charges, and may be obtained from the Commission on Missions, 14 Beacon Street, Boston, Mass.; 287 Fourth Ave., New York; 19 South La Salle Street, Chicago, and certain of these may be obtained from 713 South Hill Street, Los Angeles; 421 Phelan Building, San Francisco, and Plymouth Church, Seattle, Washington.

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"I think, too, we all desire to congratulate Miss MacCallum who has devoted so many years of her life to this college, and who doubtless feels more pride and satisfaction in these proceedings than any other person present. Both Miss Mills and Miss MacCallum were with the college in Asia Minor, they came with it to Greece some years ago, and they now see it about to embark upon a career of enlarged usefulness.

"It is a matter of extreme gratification to all the Americans who are here today that we are honored with the presence of the president of the Republic, His Beatitude the Metropolitan of Athens, members of the Government, and so many distinguished friends. Their presence gives assurance, if assurance were needed, that this institution commands their sympathy and support, and in particular that it enjoys the encouragement of the great Christian organization of this country. . . .

"We Americans all comprehend the natural and legitimate intention of the people of this country, that their children shall be educated in the spirit and understanding of their religion, their language, their traditions, and their history, and we like to believe that this college goes forward in conformity with those ideas.

"In the United States we understand the feelings of the Greek people in regard to education because as a nation, we have ever felt, as is felt in this country, that education is the cornerstone of the political structure and of personal character. . . .

"This college has at all times since coming to Greece enjoyed the practical support of the Hellenic authorities. The college came in the first place in response to an invitation from the Government. The Govern-

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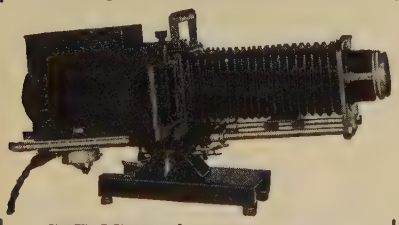

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"I envy the young ladies who will complete their education in these surroundings, I envy the members of the teaching faculty the privilege of discharging their duties in such a romantic and delightful environment, and I wish for this institution all the success and prosperity in future years, to which it is so abundantly entitled."

Talking to a Radical Audience about Missions

At a non-sectarian service at the Bronx Free Fellowship recently four speakers made their contributions to the subject, "What My Faith Contributes to Peace and Brotherhood." Kedar Nath Das Gupta spoke for Hinduism and gave a Sanskrit chant; Sufi M. R. Bengalee spoke for Islam and gave the Moslem call to prayer; Rabbi Morton M. Berman spoke for Judaism; and Rev. Gladwyn M. Childs of our West Africa Mission spoke for Christianity.

Speaking to such a radical and heterogeneous audience on missions was a new experience for Mr. Childs. The hall was packed. Most of his hearers seemed to agree that the type of mission work he described would be very good if it were only called by some other name!

Married a la Gandhi: Married in Indian Costume and Indian Homespun

Thus were clothed Rev. Ralph R. Keithahn and Dr. Mildred W. McKie, February 24, at their wedding in their supporting church, the First Congregational in Western Springs, Illinois. Their pastor, Rev. John W. Rahill, performed the ceremony, using a service he had written for the occasion. Mrs. Laidlaw, chairman of the Missionary Committee, represented the church, Mr. V. M. Samuel of Madura represented India. The Thalli, the Indian symbol of marriage, was used.

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Seraphina Sheldon Dewey

Passed to the rest that remaineth for the people of God on her eighty-seventh birthday, March 22, 1931, in Springfield, Missouri, at the home of Miss Johanna Graf who had been an associate in Turkey for twenty-six years. The service was at the First Congregational Church, Rev. G. Bryant Drake officiating, on March 24. Then Miss Graf took her to Oberlin, Ohio, to lay her by the side of her husband who had died twenty-nine years ago.

Seraphina Sheldon was born in 1844 in Batavia, New York. When she was five years old she was adopted by her aunt and uncle-in-law, Rev. and Mrs. Asher Wright, missionaries of the American Board to the Seneca Indians in western New York, and had her home with them on the Catteraugus Reservation to the time of her marriage in 1876 to Rev. Willis C. Dewey.

The following year they sailed for Syria as missionaries of the American Board, but in 1879 were located at Mardin, Turkey. In addition to her home duties and work for women in the city she organized Sunday schools in the surrounding territory and regularly made the circuit of a score of villages to visit these schools. She was a woman of great resource, energy, and executive ability, and had come from a family in which missionary zeal was strong: a brother was long a missionary in Mexico, and other relatives had been home missionaries or foreign missionaries.

Nearly thirty years ago she brought home her husband who was dying of a lingering and painful illness. After he left her she went back to Mardin alone to carry on, and there she remained during the war years, coming home in 1919 with her only daughter Diantha, who made a home for her while engaging in social service work in North Collins and Buffalo, N. Y.

Three years ago Mrs. Dewey showed again her strong, self-sacrificing missionary spirit by urging her daughter to return to Turkey in order that Miss Fenenga, who had labored in Mardin for eleven years without a furlough might come home. And, going to the annual meeting of the Board at Madison last fall, Mrs. Dewey listened in to the broadcast message of Miss Fenenga whose first words over the radio were: "Hello, Mother Dewey!"

THE CHRONICLE

APPOINTMENTS

March 10. Mr. James W. Abel of Greencastle, Indiana, for a three-year term as a teacher in Anatolia College, Salonica, Greece.

March 10. Mr. and Mrs. Paul C. Mitchell of Marshall, Missouri, for life service in Anatolia College, Salonica, Greece.

March 24. Miss Barbara Thorne Wilson of Hinsdale, Illinois, for a three-year term in the Japan Mission as a teacher in Kobe College.

March 24. Miss Dorothy Gertrude Blatter of Albion, Nebraska, for a three-year term in the Near East Mission as a teacher in the American Girls' School at Merzifoun, Turkey.

March 24. Miss Gladys Gertrude Perry of Adams, Nebraska, for a three-year term in the Near East Mission as a teacher in the American Girls' School at Merzifoun, Turkey.

March 24. Mrs. Glenna K. Crew of West Milton, Ohio, for a three-year term in the Japan Mission as secretary to the president of Kobe College.

March 24. Miss Margaret Hinman of Forest Grove, Oregon, as a teacher in the Near East Mission.

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Minnesota Hall, dormitory for 76 students and 4 teachers, given by friends and supporters in Minnesota—$35,000.

Macedonia Hall, academic building, estimated cost—$75,000. In hand or subscribed—$60,000. Balance needed—$15,000.

Especially needs, to balance $50,000 annual budget—$4,000.

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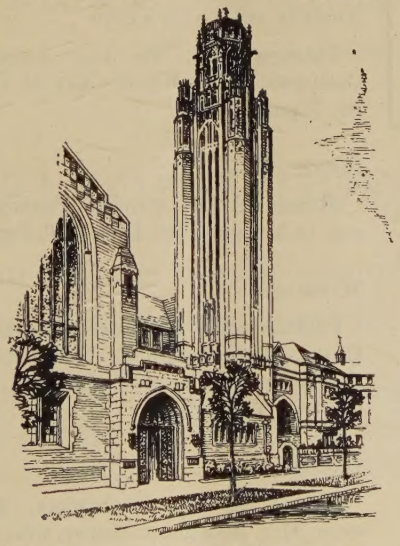

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FURLOUGHS AUTHORIZED

February 24. Mrs. Charles L. Storrs and children of the Shaowu Mission, beginning in the spring of 1931.

February 24. Miss Lauretta A. Dibble of the West Central Africa Mission, beginning in the spring of 1931.

March 10. Rev. and Mrs. Stephen P. Hieb of the Marathi Mission, beginning in August, 1931.

March 10. Rev. and Mrs. Robert W. Fairbank of the Marathi Mission, beginning as soon as possible.

March 10. Miss Annie E. Gordon of the Near East Mission, beginning in the summer of 1931.

March 10. Miss Alice P. Adams of the Japan Mission, whose furlough has been authorized to begin in December, 1931, to sail in March for health reasons.

SAILINGS FOR THE FIELD

March 13. From New York, Miss Clara G. Labaree, returning to the Marathi Mission.

March 30. From Los Angeles, Mrs. Hilton Pedley, returning to Japan.

ARRIVAL ON THE FIELD

February 16. At Smyrna, Turkey, Rev. Ernest C. Partridge, returning to the Near East Mission.

ARRIVAL FROM THE FIELD

February 16. In Los Angeles, California, Mrs. Frank Cary of Otaru, Japan.

BIRTH

March 22. At Aintab, Turkey, a son, to Mr. and Mrs. Harold T. Pence.

MARRIAGE

February 24. At Western Springs, Illinois, Rev. Ralph R. Keithahn of the Madura Mission, India, and Dr. Mildred W. McKie.

DEATH

March 22. In Springfield, Missouri, Mrs. Seraphina Dewey, who was connected with the Mardin Station, Turkey, from 1879 to 1919.

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The rates paid on Conditional Gifts have recently been increased, and the Treasurer will be glad to answer any questions regarding further details.

FREDERICK A. GASKINS, Treasurer,
14 Beacon Street, Boston, Massachusetts

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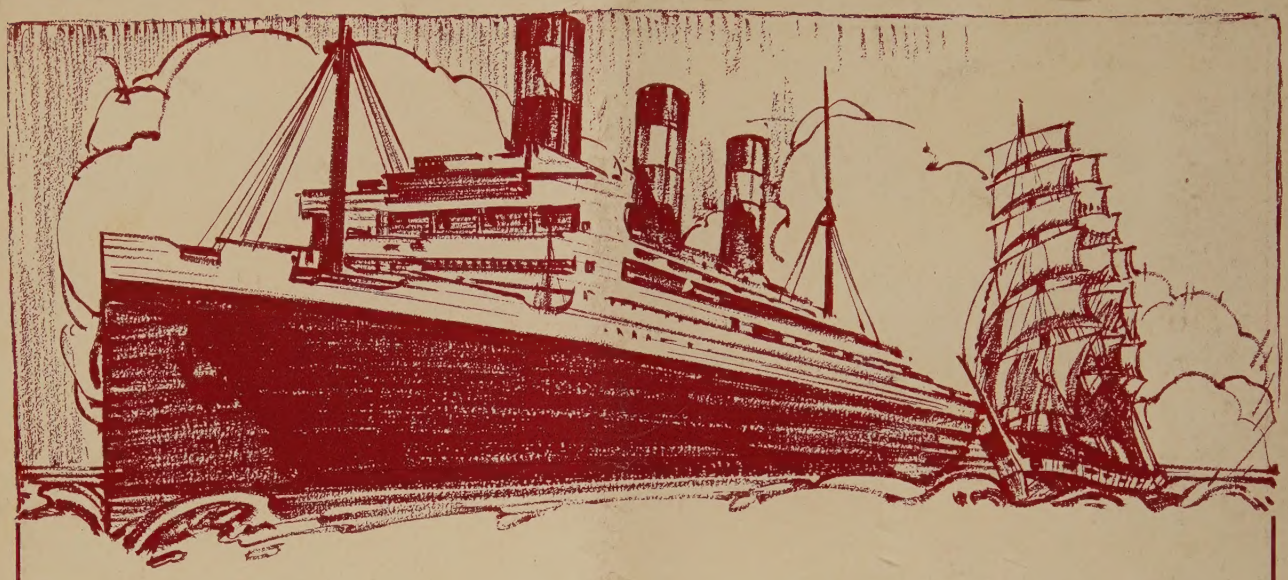

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